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CALVINIST CONTACT
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APRIL 20, 1979

Vietnamese refugees look for a home in Canada

by John Brouwer

Mr. Brouwer spent three years in Bangladesh working for the Christian Reformed World Relief Committee and was close to the refugee situation in Asia. Now he lives in Toronto and he has been involved in the refugee consultation meetings organized by the Canadian Council of Churches.

Recent events in South-east Asia are not only confusing to people trying to understand the dynamics involved in that situtation but extremely disturbing to anyone with a sense of conscience. A war in Cambodia in January and a major border war between China and Vietnam are the most recent additions to the human suffering in this region.

The Vietnamese people have now experienced almost constant warfare since the Second World War. The one constant factor in these realigning alliances and new battlefronts is that millions of people are experiencing great suffering and that other millions have been killed. The mind fails to comprehend the great evil which has come over these lands.

The tip of the iceberg is the visible plight of the tens of thousands of refugees trying to make their way in small riverboats over 500 miles of open sea to the coasts of Malaysia, Singapore, the Philipines, and even Australia. Several hundred thousand refugees fled into eastern Thailand and over 150,000 are still languishing in camps in that country.

The events of the direct American involvement with Vietnam are now a matter of history. Since the American withdrawal from Saigon in 1975 until early last year, events in Indo-China had been clouded over for Western eyes because our news media was unable to interpret events in these countries. However, the massive refugee movements coming from that clouded region point to the upheaval and suffering experienced by people in these lands.

The hasty evacuation of the American presence from Saigon was accompanied by an equally hasty airlift of some 100,000 Vietnamese who had been closely associated with the American presence and feared the new authorities. That appeared to close the West's door to Vietnam.

Events in neighbouring Cambodia subsequently moved to a rapid conclusion and the Khmer Rouge forces, supported by the Chinese and Vietnamese, ousted the pro-Western government and took over control of that country by establishing a new government under the then unknown leadership of Pol Pot. That government managed to cut all ties with the western world and further events in that country remained even more hidden than events in Vietnam.

In Laos a unique truce was arranged whereby the Royalist forces and the Pathet Lao agreed to govern the country in a joint manner. Over time this truce moved in favour of the Pathet Lao.

MALAYSIA — *1978, December: Arrival of small boat with 162 on board. The boat sank and most of the refugees were rescued and reached the coast safely.* *Photo credit: K. Gaugler*

Refugees from Vietnam

While the Cambodian disaster unfolded itself, by early 1977 the first of the seemingly endless number of boat people from Vietnam began to flee across the South China Sea. The first groups to flee were those who had fled North Vietnam to live in the south during the late 1950's and, consequently, feared the new government.

As the Vietnamese brand of socialism implemented its measures for banning all private trade, forcing migration to new jungle areas, hindering religious practices, and practicing various discriminatory policies against minority groups, South Vietnamese also began to join the flight out of the country. It is estimated that before the onset of the monsoon this past December there were 5,000 refugees per month trying to leave Vietnam in small riverboats and that this number will increase again as the monsoon period ends this March. It is generally estimated that over half of those leaving make it across the 500 miles of South China Sea to land. The rest die enroute.

Malaysia has reluctantly allowed landing refugees to stay in refugee camps set up on previously uninhabited off-shore islands. Over 20,000 people are jammed onto an island called Pulau Bidong, a volcanic outcrop where there are no latrine facilities, inadequate water, no medical facilities, and only a daily food allotment of one pound of food per day per person.

The only hope for anyone in these camps is re-settlement in a third country. But if a refugee is unskilled, has little education, has a large family, has health problems, or is a widow with dependent children, there is no hope of re-settlement since most countries will not accept the destitute refugee cases. For these people living involves surviving one day at a time with no hope and only past sorrows.

For the boat people, just landing at a place like Bidong is a relief compared to the horrors of the sea. The flat-bottomed riverboats capsize easily in the open sea. Without adequate supplies of fresh water many die of thirst before reaching land. Pirates attack the helpless boats, kill the men and rape the women. Malaysia, in an effort to prevent refugees from landing, has used police boats to tow refugee boats back out to sea. There have been at least 3 documented cases of refugee boats being prevented from landing by the police and then capsizing in sight of shore and the police. The police boats and the people on shore stood by while over 400 people drowned.

Since the events of 1975, Vietnam has extracted itself from the Chinese camp and aligned itself with the Soviets. China retained its influence in Cambodia and supported the Pol Pot Khmer Rouge government. Vietnam has retained its old view of a unified Indo-China federation and the Soviet Union has supported this effort, since by this it may be able to outflank China. Consequently, during the latter part of 1978, Vietnam invaded Cambodia and in January conquered this land under the guise of a Cambodian liberation force.

Response of the West

Response to this massive murder, injustice, and suffering has been largely passive acceptance and, in some cases, even active support of this evil. One million people were systematically murdered in Cambodia before the West was even aware of this and after it became aware nothing was done to stop it. Few voices were heard in condemnation. The United Nations could not even muster a vote condemning the injustice of the Pol Pot government.

continued on page 4

SPECIAL
Christian
Education
Issue enclosed

Women in ecclesiastical office — How do we read the Bible?

by Raymond Sikkema

Rev. Sikkema is pastor of the St. Catharines [Trinity] Christian Reformed Church.

What does the Bible say? Have we listened, listened carefully? Is it true that the message of Scripture is so "locked up" in its time-situation that only those with years of special training possess the key that will enable a person to unlock ... and so to understand the teaching?

And what about the spirit of the times? How does it shape the questions we raise, and the answers we seek?

And so there are more questions, disturbing questions that are all too often not really faced. In this article, written as a request for a revision of a decision to the 1979 Synod of the CRC, an attempt is made to get at some of these questions and their underlying currents.

What follows is written as "a request for revision of a decision" made by the Synod of the Christian Reformed Church in June, 1978. Article 80 of the Acts of Synod, 1978, indicates that Synod adopted various recommendations proposed in the report "Hermeneutical principles concerning women in ecclesiastical office."

I believe that I present "sufficient and new grounds" for such reconsideration. I am very concerned that the CRC examine again the hermeneutical principles that are guiding and directing our understanding of the Scriptures and the way in which these Scriptures address themselves to the issues faced by the church of Jesus Christ today — specifically the place and task of women in the church.

The request

One of the questions which the church faces — and has been forced to face throughout her entire history — is this question: "How do the times — and the spirits, the ideals, the movements that characterize those times — influence, if not determine, the exegesis of the Scriptures?" The church confesses that the Scriptures were not born in a vacuum, that they have an historical setting, and that the message of a particular book of the Bible must be heard in the context of its redemptive-historical setting. (Holwerda: **Begonnen Hebbende van Mozes,** Ch. 4 "De Heilshistorie in de Prediking").

Moreover, the church may not ignore, much less deny, her own historically qualified place and time. Nevertheless, the church may not wrest the Scripture so as to suit its message to the spirit of the times. Rather, she is called to challenge the spirit of the times with the message of Scripture.

In the gospel of John there is recorded a lengthy dispute between Jesus and the Jews. At a certain point in that dispute Jesus says to them: "Truly, truly, I say to you, if any one keeps my Word, he will never see death." (ch. 8:51) But the Jews could not **hear** what Jesus was saying to them. They mock Jesus, saying he has a demon. After all, "Abraham died, as did the prophets." (vs. 52) But why were they not able to hear the word of the Lord? They themselves, by mouth of the Pharisees, have already given the answer to that question at the close of Chapter 7, which records a prior phase of the dispute. When the officers who had been sent to arrest Jesus returned empty handed because "no man ever spoke like this man," then the Pharisees said to them: "Are you led astray also? Have any of the authorities or the Pharisees believed in him?" (7:45-48)

The authorities had not believed in Jesus because these guardians of the law could not **hear** what the Lord was saying to his people. They could not hear the word because their hearts were held captive by the spirit of the age. (Dr. H. Mulder: **De Sadduceeen, deconfessionalisering in bijbelse tijden**]. Therein lay their foolishness, their sin. They could not, they refused to hear the Word of their Lord.

It is that sin, the sin of not hearing (or refusing to hear?) what the Scriptures do say — because the listeners are influenced by, if not caught up in the spirit of their time; it is that sin that ever plagues the church. And the question is real and urgent: "Are we aware of that sin, and do we see with what subtlety that sin seeks to undermine the authority of the Scripture?" Note, for example, the in-words of today: "liberation," "equality," "justice," "peace," "discrimination." Does the Word or does an ideology give these words their special meaning today? (Ir. J. v.d. Graaf, **et. al. Bezinning op Bevrijding in de Oecumene**).

Brothers, I do not question the sincerity nor the scholarship of the writers of the report: "Hermeneutical principles concerning women in ecclesiastical office," **Acts of Synod**, 1978. I nevertheless plead with you to examine whether, and if so, to what extent, this report fails to hear the testimony of Scripture perhaps because of the influence and subtle deception of the spirit of this age.

Supporting materials

Critical comments on the use of Scripture by the writers of the report:

1. The report appears to be strong in emphasizing what specific passages of Scripture do **not** say, what they could not possibly mean.

Examples:

• Genesis 2:18-24. "The woman is not created as man's servant but she will have her own distinct role to play." (p. 505). Right! But what does the word "help(er)" say about the place of the woman in relation to the place of the man as she fulfills "her own distinct role?" The question was not one concerning "equality of worth," but one of relationships.

• Genesis 3:16. "It would seem therefore that **the rule** (emphasis mine) of husband over wife now reflects something of the results of man's sinful condition." (p. 506). Right again. But the nature of that sinful condition is that both the man and the woman will refuse to accept their God-appointed place in relation to each other. They will, instead, exploit each other.

• I Peter 3:6. Here the report leaves an impression as to what this passage does not mean. But where is the exegesis to help us understand what it does mean? Is Peter saying to his readers that a Christian wife ought to call her husband "Lord?" Does a good exegesis of this passage not require an investigation into how and when and under what circumstances Sarah called Abraham Lord?

• Galatians 3:28. "In the family of Christ these human distinctions are no longer badges of superiority. Why? Because 'you are (present tense) all one person (masculine singular) in Christ.' That is to say, in Christ you are all the same kind of people; you are equal in that you have been 'clothed with Christ'; Jews and Greeks, slave and free, male and female; as Christians, you are all of equal worth." (p. 510).

But I ask, what is the point of that point? Is Paul pleading here for an acceptance of "equality of worth." It would seem that Romans 3:9-26 (much of it quotations from the O.T.!) could better be quoted if that point needs to be made.

Besides, equality of worth as to creatureliness says nothing, as such, about sameness of task to which the various members of the church of Jesus Christ may or may not be called. And that, remember, was and is the question to be decided.

The report goes on to discuss "what implications Galatians 3:28 has for the question that concerns us in this report," namely women office bearers in the church. To do so, I submit, is to force this text — which addresses itself to the question: "what qualifications, if any, are necessary to be (become) the offspring of Abraham" (see verse 29) — to speak to an issue that it in no wise envisions. And the result is that the various texts examined under "Application" (p. 511 ff.) are forced into a precast mold. So Paul, in spite of himself, becomes an advocate of women office bearers in the church.

2. In dealing with passages that speak more or less directly to the question regarding women in ecclesiastical office, the report repeatedly emphasizes that there is uncertainty as to the meaning and intent of these passages.

• I Corinthians 11:2-16. "... Even though this passage does not prohibit the activity of women in worship, many churches have been reluctant to implement a full-fledged female ministry. This reluctance is partly due to a cultural resistance to the idea as such, but it is also due to Paul's insistence on certain substantial differences between men and women (husbands and wives)." (p. 518)

Ah, but is it possible that the New Testament does indeed allow for women ministering in the church (they may pray, prophecy, care for the needy, etc., a ministering that is officially recognized) without allowing women to exercise authority over the congregation, that is, be ordained to office? And is it possible that the "reluctance" of certain churches is not rooted in a "cultural resistance" but in a recognition by these churches that "Paul's insistence on certain substantial differences between men and women" is rooted in the Scripture?

In other words, these churches recognize that a difference is insisted upon by Paul not because he, as a child of his time, is bound to and by the culture of his day; rather, he, as instrument of the Holy Spirit, recognizes the order of the beginning. (Note: The report recognizes that Paul in I Corinthians 11:7 teaches "that man is the image and glory of God but woman the glory of man." (p. 515)

The report goes on to affirm: "Paul here clearly states that man comes first and hence has priority over the woman." (p. 516) Then comes a warning: "The thrust of verses 8 and 9 (which elaborate on verse 7), must not be carried too far, however, for Paul balances the assertion of these verses with verse 11 and 12. Verse 11 and 12 assert that there is a mutuality between man and woman. (p. 516)

If "a mutuality between man and woman" is understood to mean "equality of worth as human beings," I agree. But that mutuality does not make null and void the priority of the man over the woman (vs. 7). That priority of the man over the woman speaks of the respective place assigned to them by the Lord — which was the point of verse 10. It is therefore misleading for the report to talk about Paul engaging in a balancing act. Theologians are wont to do that. The Scripture does not.

• I Corinthians 14:33b-36. "Speaking within a specific cultural context, Paul does two things: he applies his principle to that cultural context, and he bases that principle on the teachings of the early chapters of Genesis." (p. 521) In regard to that second "thing" Paul does, it is important to understand how the report sees Paul's use of the Old Testament. "The inferences Paul draws from the stories of creation and fall should be duly heeded, although it is not always clear in what manner Paul draws his teaching from the Old Testamental passage." (p. 521) Earlier the report stated: "Paul implies that the church of Corinth should be submissive to the teaching of God's Word ...." (p. 521) My question is: what characterizes "the teaching of God's Word?"

That is, is that teaching time-bound? To say that it **is** time-bound is to undermine the normative character of Scripture and leaves one with nothing more than subjectively motivated opinions. If it is **not** time-bound the question arises: Is Paul, in applying his principle (based on the teaching of Genesis) to that "cultural context," guilty of using the Genesis passages for his own, culturally conditioned ends?

Later on the report affirms: "The established Scriptural norm is that a wife (woman) should not usurp the authority God has given to the man (husband). Though the application of this norm may vary, it is legitimate to say that as long as the wife (woman) adheres to the established norm, she is free to speak and contribute her talents to the well-being of the church." (p. 522)

If that is indeed the norm and its application, how can the report state under V Recommendations, C. 3. c: "While one passage in I Corinthians (11:5) allows women to pray and prophesy at worship, another passage in I Corinthians (14:34) states that a woman (wife) is 'not permitted to speak' at worship." (p. 529)

Why does the report ignore its own conclusions regarding the norm and application of I Corinthians 14:33b-36 as it had found it to be? Why, indeed, does it place the one passage over against the other, suggesting a contradiction within a few short chapters of I Corinthians. Are these two passages indeed contradictory? Is not Paul, rather, consistently holding to the creational principle and working that out relative to a number of specific issues which arose in the Corinthian church?

• I Timothy 2:9-15. "... Does Paul intend to say that Eve's response to the temptation shows that women are more gullible than men? Or does he imply that Eve, by speaking to the serpent the way she did, was engaged in a form of teaching? The committee is not sure as to the precise way in which verses 13 and 14 are supposed to elucidate and validate the injunction of verse 12 ...." (p. 525/6)

Not only are the writers not sure of the elucidative value of verses 13 and 14, but we are also told that "the exact force of the appeal to the teaching of the Old Testament in verses 13 and 14 is disputed." (p. 527) And the conclusion is, "It must be admitted that the message of the Bible with respect to the role of the woman is not as clearcut as we would like." (p. 527)

That point is then illustrated by contrasting (?) "the importance of the female and the equality of the role of both male and female in imaging God," (as found in Genesis 1 and 2) with the fact that Genesis 2 also "implicitly gives to the man a degree of authority over the woman ...." But why did it not occur to the writers that "the equality of the role of both male and female in imaging God" does not conflict with "a degree of authority" of the man over the woman?

In the first passage the reference is to equality of creatureliness, which comes to expression in the fact that both the man and the woman are image bearers of the Creator. But in the second passage the question of relationship and responsibility of the one to the other is at issue. A recognition of that fundamental distinction would have allowed the report to break through to the thrust of what Paul is saying in this passage; namely, (1) the apostle sees an indication in the order in which God created men and women, that the woman is **not** to have any authority over the man, and (2), that Eve, in the Fall, wrongfully took the leadership and misled Adam.

(continued April 27)

LETTERS

What is the "wise king" saying?

Dear Sir:

With growing disbelief I read the parable of "The Wise King" by Herman de Jong. I could not be reading Calvinist Contact! This must be some other so-called neutral or liberal paper.

In it we are made to believe that Art will make a nation happy: no labour strife anymore, no anxiety, a real Utopia, a heaven on earth.

Sensuous dancing, although not fully understood by all the people, will bring the purest pleasure. On the other hand, people under the yoke of Calvinism are devoid of any appreciation of Art. They do not have the faintest idea of real beauty. Their choirs cannot sing because the members have never been taught sight-singing. Their sermons are long and totally beyond the grasp of children and the less-educated people, no sound of God-given music, although the true believers are longing for it.

We are made to believe that in our Christian schools, I say our because I too, belong to this "artless", beauty shunning Calvinist people — the children are in the first place prepared to be money makers.

However, the solution is readily given: "Educate them!" Is it not as if we hear the nineteenth century liberals repeat their slogan, "Build schools and you can close the jails."

I want to ask a few questions. Was this parable directly aimed at the Reformed people of Dutch descent in Canada or was it originally written in Dutch. If the latter is true then the author was certainly not speaking to the majority of the Reformed people in Holland, because the majority there have already been educated and liberated. It could only be the minority of the "verontrusten" for whom he is speaking. And since he had such a small audience there, has it been made available to the Calvinist people in Canada, so that they might become educated also and no longer consider "dancing frivolous?"

One more question, Mr. Editor, how could a parable like this possibly appear in a paper which calls itself Calvinist Contact?

Miss Sara Mechelse
Stoney Creek, Ont.

Response:

Naturally, parables are interpreted one or another way. Of course, I am fully aware too, that the king's ideology is only partly the answer. Much more is needed to calm down a nation's troubles. As Christians we are fully aware of that.

But one thing I know: when I am practising the organ, I'm not thinking about other women!

While writing the story (and this may not have come out) my concern was: Do we as believers really utilize all the beauty that our gracious God has given us in this world?

I think parables should not be explained. It would take the fun out of them.

Herman de Jong
Sarnia, Ont.

Home Missions is looking for a leader

Rev. Wesley Smedes has been minister of evangelism for the Christian Reformed Church since 1964. He is planning to retire from this post in April of 1981. Home Missions is beginning to search for his successor.

The minister of evangelism has a crucial responsibility in the Christian Reformed Church. He is expected, within the framework of Home Missions, to give leadership to the denomination and help it meet its evangelistic opportunities in Canada and the U.S. The CRC, out of an inheritance of sound doctrine and having developed an excellent educational program, now appears to be on the verge of an era in which its covenant awareness and Kingdom concern spurs it to advance beyond its own borders. The broadest base for such evangelistic activity is to be found in the already established churches scattered across our lands.

Synod has assigned the task of providing leadership in this evangelistic endeavor to the board of Home Missions. This board is to provide materials, advice, training and encouragement to the churches and it is to challenge all of them to become engaged in significant outreach ministries in their own communities.

The minister of evangelism occupies a key role in providing such leadership. Home Missions is now seeking to find someone to help meet the challenge of evangelism in the 80's. The board, at its annual meeting in February 1980, will prepare a recommendation which will then be forwarded to the Synod that meets the same year. As Home Missions engages in this search, it requests the prayers of the entire church and invites consistories, classes and individuals who have recommendations or suggestions to send these to Rev. John G. Van Ryn, executive secretary, Christian Reformed Home Missions, 2850 Kalamazoo Ave., Grand Rapids, Mich., 49506.

The church is not passive

Dear Sir:

Having read the letter of Harmen Koffeman (C.C. Mar. 23), I felt sorry for the man. In ages past it was his mother who forced him to go to church. Today it is his wife who makes him sit through many doctrinal sermons. Just like a horse, he was led to the water, but refused to drink. Why? He didn't like the food.

He wanted to be fed all right, but would eat only when they "give me what I like to hear." He blames his minister who puts solid (doctrinal) food on the table, but does not know his needs because he never visited him. Therefore, he does not cater to the special needs of Mr. Koffeman.

He is convinced that a pastor can only fulfill the needs of the members of his congregation if he personally visits each and everyone systematically, regularly, steadfastly and continuously. Mr. Koffeman should know that for all practical purposes this is an impossibility. Maybe Rev. Jac. Geuzebroek in Port Perry, or Rev. Cecil Tuininga in Grand Prairie see their way clear to comply with such a request, but certainly not the minister of First Hamilton or Second Edmonton. If consistories would insist they also should organize a drive to add an extension to Pine Rest (Christian Hospital) to accomodate our preachers.

If Mr. Koffeman has not heard the voice of Jesus in the sermons of his minister, he should either buy himself a hearing aid, or move from the back bench to the front of the church. No doubt there is something wrong with his hearing.

Notwithstanding all the doctrinal sermons thrown at them, and the high sounding hymns they are belting out on Sunday, Mr. Koffeman's brothers and sisters have shown little or no improvement in their Christian lives. If Mr. Koffeman wants to attack his pastor, it's up to the pastor to put the man straight. But if he feels free to put his brothers and sisters in the cold shower, that's a different story. We know very well that we do not live up to the standards of our Saviour.

We realize that each day we need the help and guidance of our Lord to do his will. But if Mr. Koffeman's eyes are not closed altogether he must see how the Lord is using his brothers and sisters to bring the gospel to people in homes of the aged. It could not escape him that the Lord is using members of the congregation he belongs to, to promote Christian education, pray and donate money for Salem, establish a home for the elderly in Grimsby, or near Toronto, the Holland Home Inc. On the page where Mr. Koffeman's letter has been printed, I read about rejoicing of a minister who sees two labour unions getting together in Christian love. Again, on that same page the AACS is announcing a $30,000 increase in donations this past year.

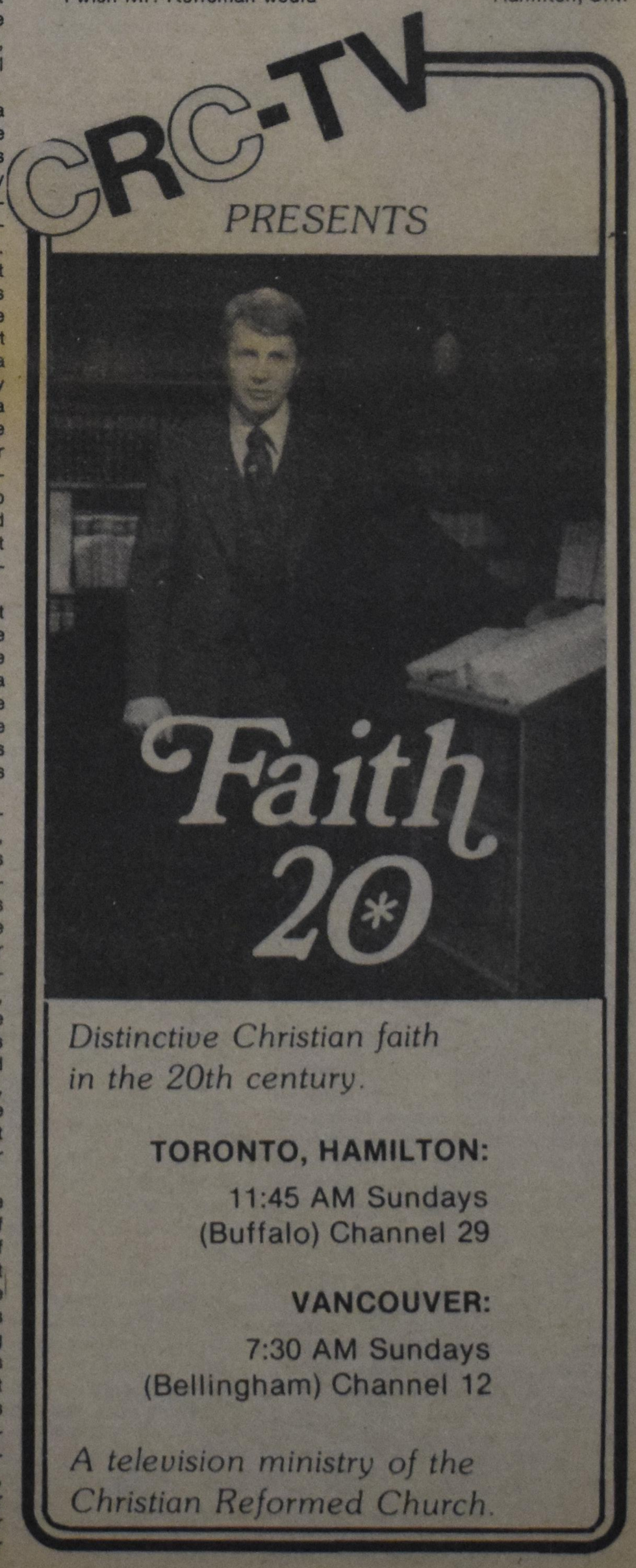
I am not saying this to pat ourselves on the shoulder for a job well done. All I want Mr. Koffeman to know is that although there is always room for improvement, his brothers and sisters are on the move.

I wish Mr. Koffeman would move too.

Why in the world does he wait till the pastor rings his doorbell? If his needs are such that he wants to discuss them with his minister, why doesn't he go and see him? It is highly unfair to print a letter in Calvinist Contact, accuse his pastor; and sit at home brooding about his disappointments in life.

Let us hope that Mr. Koffeman's district elder pays a visit to the brother and puts him straight.

Klaas Terpstra
Hamilton, Ont.



Church Page

What is SWIM?

Many people do not know what SWIM is. SWIM — Summer Workshops In Missions, began in 1960 as a project of a Home Mission church in Salt Lake City. Since then, other churches and leagues have become involved. This program has become a joint venture of the Board of Home Missions and the Young Calvinist Federation. Today Summer Workshops in Ministries (as they are now called) take place from coast to coast.

The purpose of SWIM is to provide an opportunity for youth to develop spiritually through practical experience and training, and to assist churches by providing additional personnel for evangelism. Every year, young people of our church pay dues, in which SWIM dues are included. With this money, Swimmers are paid transportation, insurance, room and board.

First Chr. Ref. Church
London, Ontario

Letter from a Taiwan Mission

Dear Friends:

It seems hard to believe but it's true, we've been back in Taiwan almost four months already. Our thanks to all of you whose hospitality helped to make our period of home service especially enjoyable.

The time since our return has been used to get back into the work of the mission (Peter), back into Bethany School (children), and back into the language (all of us). We have also moved into yet another house, our fifth since we came to Taiwan twelve years ago. Packing and unpacking can be tiresome, but it seems to be a regular part of missionary life.

We always face our return to the field with a bit of trepidation (will we be able to find suitable housing this time?) but the Lord provides each time. We are grateful for this.

We have outlined plans for our work this term. Some are already in the beginning stages. As they continue to progress we will share news of each project with you.

Briefly, let us say that we have managed to buy radio time again, a necessary move because two island-wide stations did not renew contract earlier this year. Literature is an important part of our ministry. Peter is planning to complete three new books on subjects he feels will be of particular interest to new Chinese Christians and to members of growing churches.

This, with chapel work, a weekly preaching schedule, various committee meetings, and being ever available to local evangelists and ministers for advice and counselling, promises to be a full term. Pray that we might remain in good spiritual and physical health.

Your missionaries,
Peter and Freda Tong

A chaplain's campus crusade

We reprint here excerpts of a letter from University of To.onto campus minister, Rev. John Veenstra to Classis Toronto to inform you on his work.

1978-1979 looks like it will be a year of rebuilding campus ministry in Toronto, exploring new directions and new campuses. My work has basically four sides to it. I work with students in groups; for example, sack lunch Bible study at U. of T., fellowship, discussion and pot-luck suppers at the Newman Centre, a similar-type breakfast study group at Ryerson, and morning coffee at York University.

Secondly, I meet with individual students in counselling and pastoral situations.

Thirdly, I work with other campus ministers on campus, wherever possible, in order to address the U. of T. campus with the claims of Christianity.

Fourthly, I serve the church by preaching when invited, and by participating in C.E.T. seminars when possible. I served Classis as counselor to the Second Chr. Ref. Church, and still serve as reporter/secretary of the Korean Contact Committee and on the C.H.M.C.'s Evangelism Rally Planning Committee.

That gives an overview of my work. I'll be happy to answer questions and remain willing to present a talk/slide program at congregational meetings of the churches in Classis. With Christian greetings I remain,

John Veenstra
Holland Marsh Chr. Ref. Church
Newmarket, Ont.

Sermon notes

My sermons deal with the wise men from the east as a concluding message on the subject of revelation in connection with the Belgic Confession. The reason for dealing with this passage goes back to a printed sermon by the late Dr. K. Schilder on this passage. In the points of that sermon he says that these wise men were *lured by the Word of God in nature, led by the Word of God in Scripture* and *they knelt before the Word of God made flesh.* It sounds a bit like discussions and debates we had in our church papers a few years ago about the Word and the Word and the Word. The sermon of Schilder preached in 1920, shows that we can indeed speak of God's Word *in creation, Scripture, and the Word made flesh in Christ.* The Word in creation is the star and the Scriptural Word the Old Testament prophecies predicting Christ's coming.

Rev. Ralph Koops
Grace Chr. Ref. Church
Chatham, Ont.

Rescue refugees!

Our congregation is sponsoring an East Asian family to settle in our free country. We promise by contract with the Canadian government that we will provide food and shelter for this family for the period of one year (at the most) or until the time at which they are able to support themselves.

Next Sunday in the morning service the congregation has opportunity to give for this purpose. Your deacons, who are going to keep this money in a special refugee fund, hope that you will raise more than two thousand dollars in that collection, as a sign of your commitment.

Clarkson Chr. Ref. Church
Mississauga, Ontario

Family happiness is home-made anger?

We often have the mistaken idea that anger is wrong. It is not. The Bible says, "Be angry and sin not," implying that whether or not anger is sin, is determined by how we handle it."

Emmanuel Community
Reformed Church
Edmonton, Alberta

All church bulletin material for this page should be sent to J. van Harmelen, 41 Skyway Village Estates, Palmetto, Florida. 33561

Vietnamese refugees look for a home in Canada

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To further demonstrate the impotence of the West's response, Andrew Young, the former chief associate of Martin Luther King, and now the U.S. representative to the United Nations, argued vehemently for the preservation of the Pol Pot government when the issue of Vietnamese aggression was brought before the United Nations this past January. Young is a man who had dedicated his life to civil rights and was acting as a representative of an administration which prides itself on its advocacy of human rights. Yet he defended the existence of one of the bloodiest and most injust government in the world today. This action is illustrative of the West's response to the plight of the Indo-Chinese people.

What is Canada's response to this situation? Our government carefully waited until this year's wheat deal with China was signed before it issued a carefully worded request that China and Vietnam seek peace. In response to UN pressure Canada is admitting 8,000 refugees as part of its regular immigration quota for 1979 and is careful to ensure that these refugees are skilled, educated and healthy. This response should be seen in the context of a worldwide refugee and displaced person population of 13,000,000.

In the face of such worldwide need for the homeless and displaced, Canada has adopted a population policy in which a first goal is to protect Canada's standard of living. In order to do this, immigration is being reduced to a level where it is expected that Canada will reach a maximum population of 28 million by the turn of the century. Thus our government's immigration policy and consequently our response to refugee need is constrained by protecting our "standard of living."

In the face of the evil which has encompassed Indo-China what is the meaning of our confession that Christ conquered the Evil One? What hope is there for the Indo-Chinese people? As the Soviet Union and China vie to implant their particular forms of totalitarianism on these peoples, is there any hope of peace?

War will continue to rage and it is likely that Burma and Thailand will also be drawn into the conflict. As this continues, the number of people killed, the number of women widowed, the number of children orphaned, the number of homes and lives destroyed will continue to increase. We can expect more and more people to flee from that evil and risk the guns of the border guards, the terrors of small boats on open seas, the guns of the shore patrols and the slow death in the refugee camps. It is now estimated that the sea exodus will reach 12,000 per month by the summer.

Our responsibility to the refugee is clear.

For when I was hungry, you gave me food;
when thirsty, you gave me drink;
when I was a stranger you took me into your home;
when naked you clothed me;
when I was ill you came to my help;
When in prison you visited me.
(Matt. 25:35-37)

In 1939 Canada turned away boatloads of Jews coming from Germany who had fled from there and had been refused landing in other western countries. In 1945 Canada, along with the British and American allies, forced several hundred thousand Russian soldiers who were fleeing to freedom toward the allied side, to return under gunpoint to Stalinist Russia. All were sent to Siberia where most died.

Since that time Canada's refugee response has been better. Some of those fleeing from the Russian invasions of Hungary and Czechoslavakia, the Chinese invasion of Tibet, Idi Amin's Uganda, Pinochet's Chile, and the strife in Lebanon have found their way into Canada. Presently some of the Indo-Chinese are allowed to settle here. However, compared to the worldwide need, Canada's and the other Western countries' response is woefully inadequate. Among Western countries, Canada's per capita refugee resettlement rating is a low sixth, falling behind Switzerland, France, United States, United Kingdom, and Austria.

What can be done?

In addition to providing direct relief assistance in refugee camps in the world and motivating the government to admit more refugees into the country, individuals and groups can provide very direct refugee resettlement assistance.

Under Canada's immigration laws and its administrative regulations it is possible for a group of 5 or more people to sponsor refugees for resettlement in Canada. Refugees coming in under such sponsorships would be in addition to those normally allowed into Canada by the government.

In sponsoring a refugee the group undertakes responsibility for providing the resettlement assistance required by the refugee. There is no limit to the number of refugees who may be admitted into Canada under this program provided that the sponsoring groups have the capacity to resettle these refugees.

Refugee sponsorship is a channel by which local groups can provide direct assistance to the needy of the world. All local church councils have access to the information regarding the required procedures for group sponsorship of refugees. They could be contacted by people who are interested in undertaking this assistance. Alternatively the local office of the federal employment and immigration department can be contacted for information.

Bileam?

Er zijn altijd gemeenteleden die de scherpe tegenstelling Christus-Aesculapius, Christus-Caesar willen verzwakken of verdoezelen. Ze willen schipperen en laveren om de klippen en de rotsen van vijandschap en martelaarschap te omzeilen. Het waren de slappen, de wereldgezinden, die een brug poogden te slaan tussen kerk en wereld en die het langzamerhand tot een zondig systeem hadden uitgewerkt.

Als men nu eens heel erg ziek was, wat was er dan op tegen om het ook eens met Aesculapius te proberen. Baat het niet dan schaadt het niet. Je kunt je gedachten toch wel vrij houden van die afgod, als je het verplichte offer bracht op zijn altaar? En als je gevaar liep om brodeloos te worden wat was er dan op tegen als men in de tempel van de godin Rome even knielend riep: Leve de Keizer, Caesar Dominus! In je hart kon je toch wel denken: ik verwacht alles van onze Heiland. Laten we oppassen, en niet alles op het spel zetten, de genezingen van Aesculapius zijn toch ook boven alle twijfel verheven, en als stad hebben we toch ook ontzaggelijk veel aan Augustus en Rome te danken. Kerk en wereld verzoenen. Dat was de leer der Nicolaieten.

Op een Zondagsschool werd eens gevraagd wat de kinderen het liefst wilden zijn: de rijke man of de arme Lazarus. Sommigen zeiden: de arme Lazarus, enkelen stemden openhartig op de rijke man, maar een jongetje zei: juf, nu de rijke man en straks de arme Lazarus! Kijk, dat is nu de zonde der Nicolaieten. Nu deelnemen aan heidense offerfeesten, nu trouwen met heidense vrouwen nu zichzelf veilig stellen ten koste van Christus' naam, nu leven voor je zelf (in zonde), en straks veilig in Jezus ontslapen. Wel met Christus willen sterven maar niet met en voor Hem willen leven! Dat kan niet. Daartegen toornt Christus die het tweesnijdend scherp zwaard heeft. Ziet u het scherpe zwaard van Gods Woord glinsteren als het leven van de gemeente gezet wordt in het teken van Bileam's taktiek?

Bileam, u weet het, hij kon Israel niet vloeken, en hij wou het toch zo graag. God verhinderde het hem en dwong hem om het volk te zegenen. Toen hij dat gedaan had gaf Bileam aan Balak, de koning van Moab, een duivelse raad om op vriendelijke wijze het volk te winnen en zo te overwinnen. De Moabieten moesten hun dochters vriendschap laten aanknopen met de jonge Israelieten en ze uitnodigen om deel te nemen aan de offermaaltijd van Baal Peor's ontuchtige eredienst. Zo zou de scherpe grenslijn tussen Israel en Moab worden uitgewist en de toorn van Jaweh zou ontbranden.

Bileam is het droef klassieke voorbeeld van die mensen in de kerk van de eerste eeuw die door de zonde van de afgoderij en onzedelijkheid de kerk van de Heer op vele plaatsen hebben verwoest.

Vanwaar de Nicolaieten hun naam hebben is niet met zekerheid te zeggen. Het meest aannemelijk is de verklaring dat ze deze naam gekregen hebben door hun gelijkenis met Bileam. In die naam Bileam, volksverderver, overwinnaar, ligt ongeveer hetzelfde als in de Griekse naam Nicolaus, volksoverwinnaar. Een commentator schrijft: ''Niets is natuurlijker dan dat uit deze eerst symbolische naam een werkelijke naam is gegroeid om dit soort mensen te kenmerken''.

Het is de wereld in de kerk. Het zijn de mensen die in de grondverf staan, men moet maar afwachten welke kleur ze definitief krijgen. En zoals Bileam, zo legt de wereld altijd een valstrik. Niet openlijk, natuurlijk niet. Als we vissen doen we de garnaal zo aan de haak dat de vis de haak niet ziet. Zo doet de wereld, ze nodigt ons vriendelijk uit, maar het doel is dat we de Here Jezus vergeten en buigen voor de afgoden.

Het is erg als je zulke mensen ook in de kerk aantreft. Ze spelen immers de duivel in de kaart. Christus haat zulke kerkmensen. Daarom zegt Hij: Ik heb enkele dingen tegen u, kerk van Pergamum, dat u de Bileam taktiek toelaat in de kerk. Bekeer u dan! Het is òf de Christus òf Bileam. Het is niet èn Christus èn Bileam. Geen verdraagzaamheid jegens Bileam en de Nicolaieten.

De wereld tracht u het bloed af te tappen door humanisme en christendom te doen samengaan. De wereld verklaart u voor onverdraagzaam als u de antithese tussen geloof en ongeloof blijft belijden. De wereld gunt u geen plaats op aarde als u pal staat voor de beginselen van Gods Woord. Overwint! Volhardt tot het einde. Christus eist alles, en gunt die anderen, die Hem belagen, niets. En wij moeten kiezen en zeggen: Christus alles, en een ander niets!

J.VanHarmelen

Oeganda: wat zal er nu gebeuren?

Friesch Dagblad — In 1877 komen de eerste zendelingen aan het hof van de koning, de Kabaka, van Buganda. Ze zijn welkom. Een paar jaar geleden had de ontdekkingsreiziger Stanley de koning uit de bijbel voorgelezen.

En hoewel de Kabaka liever wapens van Stanley had gehad dan Gods Woord, had hij toch geluisterd en nadien om zendelingen gevraagd.

Idi Amin

Na de Anglicaanse zendelingen uit Engeland komen (in 1879) de Witte Paters uit Frankrijk. Daarnaast zitten de Arabieren aan het hof te stoken. Zij proberen de Kabaka moslim te maken.

En het wordt allemaal politiek geinterpreteerd door de Kabaka: Protestant worden is kiezen voor de Engelsen, Katholiek voor de Fransen en Moslim voor de Arabieren en Egyptenaren.

In 1885 weten de Arabieren de Kabaka op te stoken tot een aanval op de Christenen. Er worden zendelingen en een aantal Oegandese christenen vermoord. Onder druk van de Engelse publieke opinie - die ook al, enthousiast geworden door Stanley's verhalen, de zending had gedwongen naar Oeganda te gaan - grijpen de Engelsen in en wordt Oeganda in 1894 een Engels protectoraat. De Engelsen hadden daar weinig zin in omdat het gebied tussen Oeganda en de kust, dat nu Kenya heet, nog niet eens gekoloniseerd was.

Oeganda werd geen kolonie, maar een protectoraat - een beschermd gebied. De Engelsen waren namelijk onder de indruk gekomen van de Afrikaanse bestuurs-structuur van de koninkrijken van Oeganda: Buganda, Bunyoro, Toto en Ankole. Ze gingen als het ware deze koninkrijken met wat gebied er omheen, beschermen en noemden het geheel Oeganda.

De Britse stijl was onder de indruk van de stijl van de Nilotenkoninkrijken van Oeganda!

Onder toezicht en bescherming van de Engelsen, heersen de koningen. Oeganda krijgt later een spoorlijn naar de kust en wordt een koffieland.

De kerk groeit snel. De laagkerkelijke Anglicanen gaan rond 1900 zelf zending bedrijven in het naburige Zaire en Soedan. In 1918 neemt de uit China-Inlandzending voortgekomen grote geloofszending, Africa Inland Mission, Noord-Oeganda van de Anglicanen over.

In 1933 is er in de kerken van Oeganda een grote opwekkingsbeweging en tussen 1933 en 1970 wordt de Anglicaanse kerk uitgebouwd over het gehele land. Anglicanen, Africa Inland en RK vormen samen een raad van kerken. Er is een Moslim-minderheid, maar zeker 70 procent van de bevolking is Christen.

Dit wat elitaire, stijlvolle Oeganda wordt in 1964 onafhankelijk. Obote wordt premier en de Kabaka van Buganda president. In 1966 wordt Oeganda een republiek met Obote als president. De vier koninkrijken worden opgeheven, waarbij vooral Buganda zich verzet.

Daarna ziet Obote geen kans om de Buganda's (een derde van de bevolking) bij zijn republiek te betrekken. Onderwijs en gezondheidszorg worden uitgebreid. Er komt radio en televisie in zes talen over het gehele land en het Makarere-college wordt een universiteit.

Toch brengen de ingreep in de koninkrijken en de oppositie der Buganda's Obote ten val. Tijdens een offieel bezoek aan Peking wordt hij afgezet. Uit de militaire putsch rolt ene Idi Amin naar voren, die als voordeel heeft dat hij uit een kleine Moslimstam komt en dus boven de partijen in Kampala staat.

Amin schopt in 1972 veertigduizend Indiers het land uit. Ze waren destijds gekomen om de spoorlijnen aan te leggen en daarna blijven hangen. Ze hadden vrijwel de hele tussen-handel in handen, assimileerden niet en waren niet populair. Na dit soort gebaren terwille van de volksgunst, ontwikkelde Amin zich snel tot een walgelijk despoot. Hij zocht politiek aansluiting bij Moslimlanden, draaide de economie volledig in de vernieling en vermoordt nu een ieder die hem dwars zit.

Er zijn duizenden doden in Oeganda, duizenden zijn gevlucht. De kerken in Kenya helpen die vluchtelingen.

Het stijvolle elitaire volk, dat de Engelsen imponeerde, lijdt.

Het stijlvolle christenvolk, dat in 1880 al martelaren had, heeft ze weer.

Er was pas weer oorlog. Wat zal er nu gebeuren? Komt Obote terug, misschien ook met een strenge hand?

Bidt voor Oeganda.

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job MARKET

Acton: 18 year old student willing to do any kind of work in Southern Ontario. Experienced in babysitting, orchard work, and corn pollination. Can start in early June. Please write: Grace Kuipery, R.R. #1, Acton, Ont. L7J 2L7 or phone: (519) 853-2548.

Alma: girl, 17, looking for summer job in Ontario. Preferably Kitchener or Guelph area. Have transportation. I'll do almost anything. Phone (519) 638-2270 or write: M. Zoer, R.R.#1, Alma, Ontario N0B 1A0.

Barrie: 14 year old girl seeking any type of summer employment, preferably on a farm. Phone Esther Siesling at (705) 726-6808 or write: R.R.#2, Barrie, Ont. L4M 4S4.

Beamsville: a 16 year old girl would like a job as a mother's helper or housekeeper for the summer. Have experience. Joanne Van Rooyen, R.R.#1, Beamsville, Ont. L0R 1B0. Phone (416) 562-5459.

Bowmanville: 16 year old High School student seeks summer employment. Please contact: Ken Van Abbema, Middle Rd., R.R.#1, Bowmanville, Ont. L1C 3K2; Tel. 623-7037.

Bowmanville: 15 year old high school student looking for summer employment. Preferable in greenhouse or flower shop, but willing to take anything. Please reply to Ron Visser, 29 Hilltop Dr., Bowmanville, Ont., L1C 2X7. Phone 623-7394.

Burlington: Ed Jager, 18 years old, seeks summer work doing anything anywhere. Has experience in steel working, retailing and library work. Write: 642 Appleby Line, Burlington, Ont. or call (416) 634-1202.

Caistor Centre: 16 year old High School student would like to work on dairy farm. Farm and babysitting experience. Contact: Joanne Van Herk, R.R.1, Caistor Centre, Ont. L0R 1E0; Tel. 416-957-7311.

Dunnville: 17 year old boy looking for summer job on a dairy farm or construction site. Write: Ray Vandervliet, 115 Park Ave. E. Dunnville, Ont. Tel. 774-4611.

Dunnville: I am a Dordt student, looking for a summer job of any kind, except in farming. I can start any time after May 21. Please contact: Carolyn Van Soelen, R.R.2, Dunnville, Ont. N1A 2W2. Phone 416-386-6198.

Fenwick: Calvin College sophomore needs summer work to help pay for next year. Call or write Dave Guetter, 268 Heynes Hall, Calvin College, Grand Rapids, Michigan 49506. Phone 616-942-9150 ext. 2313, after midnight. Home address: 803 Church St., Fenwick, Ont. L0S 1C0. Phone (416) 892-3784.

Fergus: 16 year old male student seeking summer employment. Farm work preferred. Have some experience in farm work. Please call 519-843-5697 or write to A. Kleine Deters, R.R.#1, Rockwood, Ont. N0B 2K0. Can start last two weeks in June, through the summer.

Fordwich: I am an 18 year old student entering RBC in the fall. I will take any job but preferably, I would like a job which involves retailing. I have a few years experience in farming and some experience in selling. Please contact Raymond Borg, R.R.#1, Fordwich, Ontario. Phone (519) 335-3669.

Gorrie: 16 year old girl is looking for summer employment, preferably in a greenhouse or florist shop. Please reply to: Shirley Versteeg, R.R.#2, Gorrie, Ontario, N0G 1X0. Phone 335-6231.

Grimsby: I am a 15 year old, Christian girl, seeking summer employment. (will be 16 in July). I am looking for any kind of job that I can get. I also have experience in babysitting and light house keeping. Please contact: Sandra Van Staalduinen, 364 Book Road, North, Grimsby, Ontario, L3M 2M6.

Guelph: 16 year old high school student looking for summer employment. Please call Rick Ensing 519-824-7854 after 5 p.m. or write to 49 Albert St., Guelph, Ont. N1G 1C7.

Hagersville: 17-year-old experienced home-maker is looking for employment. P[illegible] room and board. Ren[illegible] Miss JoAnne Smit, R.R.#5, I[illegible]gersville, Ont., N0A 1H0 or phone (416) 768-5633.

found a job!

Hamilton: My name is Anthony Van Huis, and I'm 15 years of age. I love outdoor life and am looking for a summer job on the farm. 276 Brucedale Ave. E., Hamilton, Ont. L9A 1P9. Phone: 383-2067.

Hamilton: I am a Calvin student looking for any type of work this summer. I can start June 1st. Please write or call: Corry Geerts, 117 Eldersveld Hall, Grand Rapids, Michigan, 49506 U.S.A.; (616) 942-9510 ext. 2341. My home address is: 278 Sanatorium Rd., Hamilton, Ontario L9C 2A1; phone (416) 383-5516.

Hamilton: I am an 18 year old student looking for a secretarial job. I have taken three years of typing, one year of shorthand, and I have done a little bit of filing. I have also worked in the H.D.C.H. office as a helper. Reply to: Angeline Vis, 122 Tyrone Drive, Hamilton, Ontario, L9C 2N1, or phone (416) 385-6938.

Hamilton: 16 year old, Christian girl, seeking summer employment. Willing to do domestic work. Please call, Nanda Veldstra 416-389-6977, or write to 135 Burrwood Dr., Hamilton, Ont., L9C 3T3.

Hamilton: fifteen-year-old boy looking for any kind of summer work. Preferably southern Ontario and willing to live-in. Address: 331 Cranbrook Dr., Hamilton, Ontario L9C 4T4; phone 389-4856.

Hamilton: sixteen year old girl seeking summer employment. Willing to do any type of work. Will live-in. Marlene Hagen, 331 Cranbrook Drive, Hamilton, Ontario L9C 4T4; phone no. 389-4856.

Hamilton: 16 year old boy is looking for any type of work this summer in the Hamilton area. Please phone or write: Paul Hornsveld, 1693 Upper Wellington St., Hamilton, Ontario, L9B 1P1; Tel. 383-0183.

Hamilton: I am a 17 year old girl looking for summer employment. Willing to do anything. Have babysitting experience. Please contact: Wendy De Groot, 668 Rymal Rd. E., Hamilton, Ont. L8W 1B3. Phone (416) 385-9835.

Harriston: My name is Betty Teune. My address is R.R.#3 Clifford. I am 16½ years old and would like to work as a recreation leader but am willing to be a live-in babysitter, or a mother's helper.

Holyrood: Eighteen year old girl would like a farm, greenhouse or babysitting job. Dairy farm and babysitting experience. Contact: Miss Kathy Duiker, R.R. #1, Holyrood, Ontario. N0G 2B0.

Kincardine: Ray Luinstra, age 15, would like any type of work. 157 Inverness St. S., Kincardine, Ont. N0G 2G0. Tel. (519) 396-3138.

Kincardine: Wayne Luinstra, age 17, would like any type of work. Last summer worked on a farm. Has part-time job in grocery store during school season. 157 Inverness St. S., Kincardine, Ont. N0G 2G0. Tel. (519) 396-3138.

Kingston: 18 year old student, experienced in babysitting, housekeeping, mother's helper. Last summer worked at a motel. Willing to learn new work. Enjoy working with and looking after animals. Willing to live in. Available for last two weeks in June, till end of August. Please contact: Miss Kathleen Breurkes, 29 West Moreland Rd., Kingston, Ontario, K7M 1J4. Phone 1-613-544-5609.

Listowel: 16 year old girl looking for summer employment; willing to do any type of work, enjoy gardening and working with children. Margaret Miedema, R.R.#4, Listowel, Ontario, Phone: 291-3619.

Londesboro: I am a 17 year old student and would like to have a summer job as mother's helper or on a fruit farm. For more information contact: Marie Vanderlei, Box 133, Londesboro, Ontario N0M 2H0. Phone 519-523-4576.

London: Girl, 16½, graduate of London Christian High, would like summer employment in S.W. Ontario. Prefers clerical work but will do almost anything. Contact Betty-Lyn Beukema, R.R.#8, London, Ontario N6A 4C3. Phone: 453-3476.

Mississauga: Wendy Koenes, 4329 Wilcox Road, Mississauga, Ont. L4Z 1C3; phone: 277-8578. Age: 15 (16 in April) I am in grade 10. I am looking for a job as a mother's helper. I am able to work from the last two weeks in June to the end of August.

Mississauga: My name is Arnold Koenes, I am 5'10" and weigh 145 lbs. I am 14 years old and I would like to help on a dairy farm or a mixed farm. I am available for the last two weeks of June till the end of August. I have had some past experiences on dairy farming. 4329 Wilcox Rd., Mississauga, Ont. L4Z 1C3; phone: 277-8578.

Moorefield: I am a 17 year old student and would like to have a summer job preferably as a mother's helper. I am experienced in babysitting and housework. Prefer room and board. Reply to: Joanne Mazereeuw, R.R.#2, Moorefield, Ont. N0G 2K0 or phone (519) 638-2217.

Peterboro: Young man, 18, requires summer employment. Have had limited experience on farm but willing to do anything reasonable. Would require room and board in good Christian home. If you can be of assistance please contact: Martin Vellekoop, R.R.#5, Peterboro, Ont. K9J 6X6. Phone 939-6796.

Rexdale: My name is Janette Kranenburg. I finished grade 12 and am looking for immediate fulltime employment to enable me to go to Calvin College in September. Have experience as a cashier and am able to type. My address is 259 Albion Rd., Rexdale, Ont. M9W 3P1. Phone 741-5587.

Sarnia: 1st year college Arch. Tech. student would prefer a summer job as a junior draftsman or work in the building construction field. Able to travel anywhere. Please write: John Berg 1211 Amsterdam Crt. Sarnia, Ontario N7S 3V7 or phone 519-336-9415.

Russell: Job wanted as junior accountant, or in any other type of business. Dennis Bakker, R.R.2, Russell, Ont. K0A 3B0, tel. (613) 445-5447.

Smithville: 17 year old student is looking for any job available, including farming. Please contact: Jeff deHoog, R.R.1, Smithville, Ont. or phone 643-3701.

St. Catharines: 14 year old girl (15 in June) is looking for a summer job. Willing to do any type of work; preferably mother's helper. Call Karen Verbruggen, 937-1857; 16 Audrey Street, St. Catharines L2N 1G4.

Strathroy: 17-year-old high school student seeks summer employment. Experience in greenhouse, selling, and babysitting. Willing to do any kind of work. Margaret Vander Laan, 95 Adelaide St., Strathroy, Ont. N7G 2V1; tel. 519-245-1402.

Strathroy: 15 year-old high school student seeks summer employment on a farm. Has some previous experience. Pete Vander Laan, 95 Adelaide St., Strathroy, Ont. N7G 2V1; tel. 519-245-1402.

Sunderland: 17 year old High School student looking for summer employment. Willing to do any kind of work. Please write: Anne Zekveld, R.R.#5, Sunderland, Ontario L0C 1H0.

Tottenham: Elizabeth VanderVeen, R.R.4 Tottenham, Ontario L0G 1W0. Phone: 416-936-4731. Age: 18. I have experience with children, working in a store, janitorial services and have previously been a S.W.I.M.er. I would like to work in the above-mentioned areas.

Utopia: I am an 18 year-old girl looking for summer employment anywhere in Ontario. I've had experience on a farm and as a mother's helper. Please contact: Jane Borger, R.R.#2, Utopia, Ont. L0M 1T0. (near Barrie); phone (705) 424-9414.

Vineland Station: I am an 18 year old girl looking for a summer job as a mother's helper. I have had four years experience looking after children and housekeeping. Please contact: Catherine VanderScheer, Claus Road, Vineland Station, Ont. L0R 2E0 or phone (416) 562-5480.

Welland: I am a grade nine student and would like fruit, dairy or crop farm work, or carpentry. Available early June. Please contact: Carl Coers, 105 Maple Ave., Welland, Ont.

Wellandport: Seventeen year old high school student seeking any kind of summer employment. Experienced in babysitting, housekeeping and fruit picking. Preferably southern Ontario area. Contact: Alice Spek, General Delivery, Wellandport, Ont. L0R 2J0. Phone: 386-6748.

Willowdale: 15 year old girl looking for a job during July and August, preferably in a greenhouse or as a mother's helper. Please reply to: Wilma Vander Hoef, 201 Finch Ave. W., Willowdale, Ont. Phone: 225-3239.

Woodstock: I am a freshman student at Dordt College and am looking for any type of job I can get. I love children and like a housecleaning and/or babysitting job. Martha Eringa, R.R.8, Woodstock, Ont. N4S 7W3.

Montreal, Que.: Female high school student, turning 17 this summer, seeks summer employment, willing to do any type of work. Experience in counselling at a Christian camp and Y.M.C.A. day camp. Also several years experience in babysitting and as a mother's helper. Please contact: Theresa Bouma, 34 Hazel Drive, Dollard des Ormeaux, Quebec, H9B 15C. Phone (514) 683-2057.

Wyoming: Seventeen year old girl (raised on farm) is looking for summer employment in S.W. Ontario. I am willing to do any kind of work and am willing to learn. Would require room and board in a Christian home. Please contact: Tracy Korvemaker, R.R.#3, Wyoming, Ont. N0N 1T0. Phone: (519) 845-3823.

Dollard des Ormeaux, Que.: Post High School student (17 years) seeking summer employment on a dairy farm near a C.R.C. (Ontario). Has had previous experience. Contact Andy Geleynse, 13 Mercier, Dollard des Ormeaux, Quebec, H9A 1H4. Phone: 1-514-684-7895.

St. Blaise, Quebec: 17 year old student who is looking for summer work of any kind in the hotel or motel business as a bellhop, busboy, houseman, or receptionist. I am able to speak both English and French and would be able to start work on June 25, 1979. Please contact: Michael Agema, 1217 Principal, St. Blaise, Quebec J0J 1N0 or call me at 1-(514) 291-3149.

Picture Butte, Alta.: An 18 year old college student is looking for summer employment in Alberta. She will do any type of work and can begin May 15. Please contact: Renita Vander Wekken, Box 5, Picture Butte, Alberta, T0K 1V0. Phone: 738-4452.

Openings

Forest: Lakewood Christian Camp requires dedicated people to help with our summer program for a week or longer. Free room and board will be supplied at the camp. There will be no monetary gain but you will receive a spiritual blessing. Call or write Brian Lise, c/o Lakewood, R.R.5, Forest, Ont. N0N 1J0 for more information.

Jarvis: Girl wanted for house duties plus some light farm duties. Driver's license essential. Starting in April or May. Room and board provided. Will have every other weekend off. Salary according to experience. Write Egvally Farms, R.R.#3, Jarvis, Ont. N0A 1J0.

Renfrew: Modern dairy farm requires student for summer months. Applicant can start May 1st. Experience preferred. Apply to: Maynard V.D. Galien, Renfrew, R.R.#2, Ont. K7V 3Z5.

Smithville: Experienced single man for modern dairy farm. Steady employment or summer help. Room and board provided. **Needed immediately.** West Lincoln dairy farm. R.R.2, Smithville, Ont. L0R 2A0; phone 957-3897.

St. George: Student wanted to work on dairy farm. Can start June 1. Apply to Kryn Vandenberg, R.R.2, St. George, Ont. (519) 448-1512.

Vineland Station: Starting June 1 we are in need of male and female help. They should be technically inclined. The job is to help assemble new greenhouses and installation of a blackout system on our own property. Apply: Albers' Greenhouses Ltd., First Ave., Vineland Station, Ont. L0R 2E0. Phone: 416-562-5810.

Bedford, Quebec: Domestic help needed in family with 3 children for month of August. For more details write: Oussoren, P.O. Box 1356, Bedford, Quebec, J0J 1A0.

Telkwa: Student summer help. Mother's helper and some dairy chores. Must be good with children and have a good sense of humour. Preference to girl who speaks Frisian. Apply: Robin Creek Farm, R.R.#1, Telkwa, B.C. V0J 2X0. Phone 604-846-5423.

CHRISTIAN EDUCATION ISSUE

Christ at the centre of education

Christian education is a very important thing. Our parents send us to a Christian school so we can learn about Christ. A Christian school is different from a public school in many ways. We have Bible, prayer (at beginning and end of school and beginning and end of lunch-time). We also learn about Christ in other subjects, such as Social Studies, Science, and we have hymn singing and choirs.

Public schools may have some of those things, but they think and teach about Man! Man! Man! Man does everything. Man plants things to get food! Yes! But, who makes those things grow? God, of course! Man found the countries we are living in now. But who made them? God did! Who gave man the urge to explore? God did! In the beginning God said "Have dominion over it." We are to have dominion over all the things God made but God has dominion over us. God wanted man all over the earth. He gave man the urge to explore so all the earth would be filled and people would see God's glory. We see this when we study God's Word. We know this because God told us through the Bible. We are God's children and he died for us. We must be grateful. If we went to a public school we could not know this. That's why I'm glad I go to a Christian school.

Pauline Bosveld
Grade 4
Calvin Christian School
Chatham, Ont.

The Third Christian Education Issue by the students

This third annual Christian Education issue has been written by pupils, students and scholars from grade 2 to post-university. Their notes, comments, essays and articles range from childlike faith to scholarly knowledge.

A few months ago, in preparation for this annual issue, we asked some 100 Christian schools across Canada to ask their students what Christian education means to them. We encouraged each school to submit three essays. The response, from our point of view, was great. We received more than 150 essays from the students.

We also invited an article from students at the three American Christian colleges — Calvin, Dordt and Trinity as well as an article by a potential student at The King's College in Edmonton. Lastly, we invited articles from two university students to round out the range of students.

Those 150 essays reflected some interesting things. They all, of course, love Christian education. But more importantly, almost all of the students point out that Christian education is not "just Bible" but that it relates Christ in all of the subjects taught in the school.

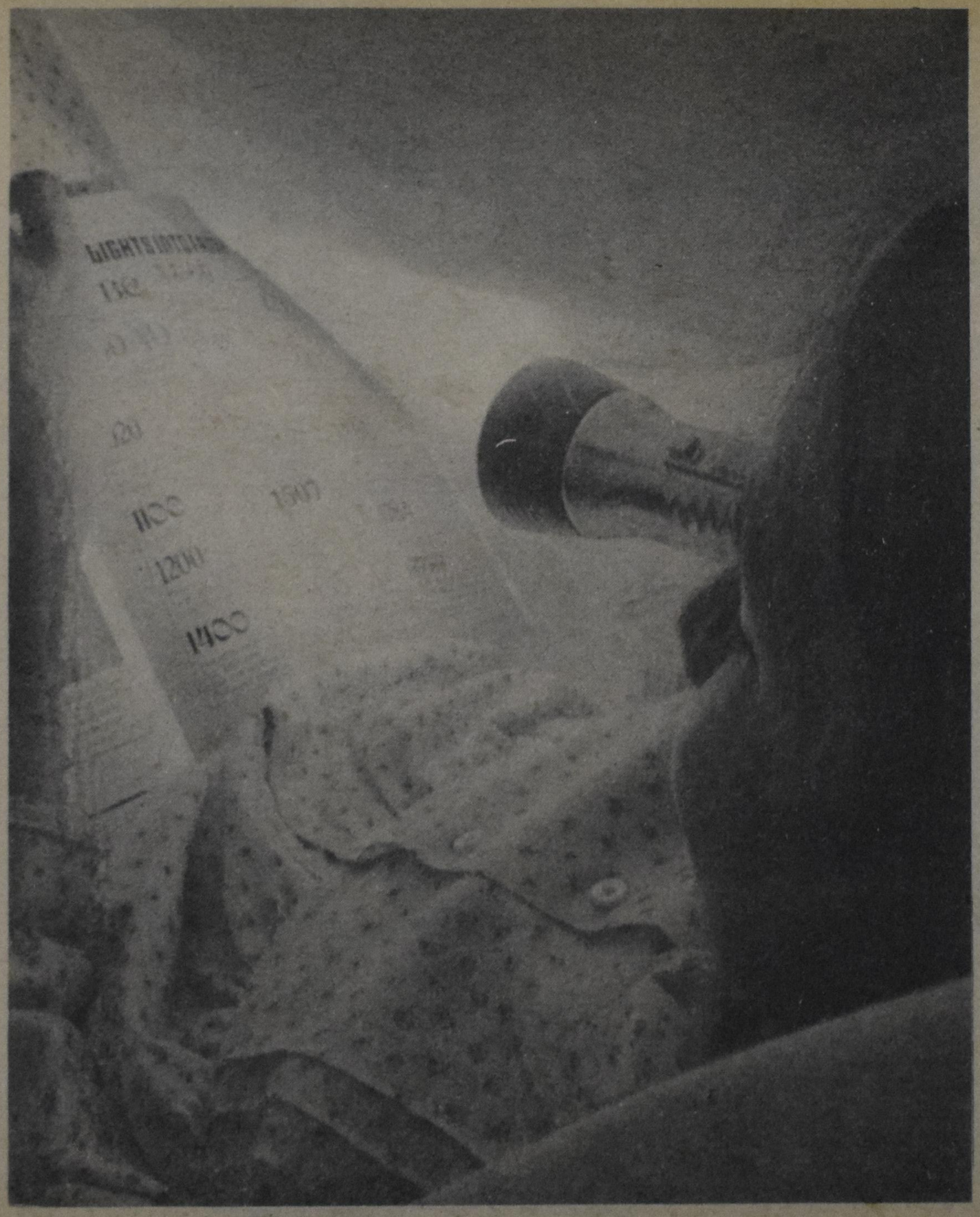
The idea that Christ is the centre of life and must be shown in all areas of life is certainly being taught by all the teachers. Secondly, most students also realized the importance of Christian fellowship. Almost all of them mentioned the importance of making Christian friends and that school was the best place to find those friends.

There was a great deal of praise for the teachers as well. They were usually portrayed as understanding, loving, caring human beings. One young student said that the teachers disciplined with love. Beautiful.

We were admittedly skeptical at first that there wouldn't be much participation by the schools. We were also somewhat concerned that most of the essays would repeat each other. After all, just how much can you say about Christian education? Well, we were pleasantly surprised.

Those students wrote well. Their ideas were unique and lively. Each essay proved to be a journalistic jewell. We hope you enjoy reading their responses as much as we did. What better way to tell the story of Christian education than to have the students tell it themselves.

Keith Knight



Definitions ... in a word

Every Christian school student who wrote in had something unique to say about his school and the importance of having Christ as the centre of their education. It was impossible to publish all the essays but many of them contained little gems which we'll reproduce here. They were all written by elementary school students.

• "We take for granted our Christian education but it is a very special gift from God presented to us through our parents at home and our teachers at school." Brian Berkers, Williamsburg, Ont.

• "I think Christian education could be improved by having better Christian textbooks written by Christian authors. For example, in science we could use a textbook which shows how God created all things instead of evolution." Fred Zandberg, Chilliwack, B.C.

• "Throughout the years that we go to a Christian school we get a guideline of how to live a Christian life. We can always look back at what we have learned, to help us with our problems and difficult situations." Roger Admiral, Jarvis, Ont.

• "If there is a Christian school in your community, I feel that you should support it, and if you have children, to send them there. I also believe that if you send your children there, they would have, by the time they have finished school, learned far more valuable lessons about Christian life and education than they ever would have at a public school." Yvonne Van Garderen, Chilliwack, B.C.

• "I think I'm going to miss it when I go to a public high school next year." Steve Hiemstra, Listowel, Ont.

• "In a Christian school the teachers show you the difference between right and wrong. Through this, a child can find his or her true identity as a child of God. They learn to establish a foundation in truth and love for a fulfilling life of service to God and man — 'for reverence of the Lord is the beginning of wisdom.'" Janine Baker, Georgetown, Ont.

• "The first day I arrived at the Christian school, I could sense a warm and loving atmosphere. I was welcomed and accepted right away by all ... Christian education is important for a child' life in an ungodly society." Amanda Kunica, Georgetown, Ont.

• "Christian education is my life. I live it everyday." Rose VanderWall, Belleville, Ont.

• "Christian education is the training of the mind for Christian service. It doesn't just involve the teaching of the Bible at school, it involves the training we get at home or at church (as well)." Suzanne Summers, Williamsburg, Ont.

"I feel that Christian education is a step in life going the right way."

—Nancy
Bracebridge, Ont.

And finally ...

These comments from students at Muskoka Christian School in Bracebridge, Ont.

• "Christian education helps one to set values and relate with other people. It also helps one to cope with whatever situation they happen to be in. Being in a Christian school gives one a sense of identity, because Christians believe that each person is important." Dawn, grade 8.

• "The name of Jesus I couldn't say until I came to the Christian school. This school isn't a factory that manufacturizes kids with a slight education." Eva, grade 6.

• "At my other school nobody played with the little kids, but here everyone plays together. I think being able to go to a Christian school is great." Joey, grade 6.

• "This Christian school is a warm, cuddly place to be." Joanne, grade 4.

• "In this school there are all sorts of things to do. This place is even better than the Toronto Zoo." Lori, grade 4.

What Christian education means to me

I'm glad I go to a Christian school, because I love to learn about God and how he made me. You make lots of Christian friends, and have fun in the playground. We read Bible stories, about Samson and Delilah. My mom and dad sent me to learn more about Jesus. Also, we have a nice principal and kind teachers. Christian schools are important if kids are going to grow up to love God.

Sheila Tigchelaar
Grade 2
Calvin Christian School
Dundas, Ont.

*****

Christian education is love: love of many kinds. God first loved us by sending Jesus to die for us. My parents believe this and, because they love God and me, they want me to know how God works in this world.

I have already learned something about God and his world from the Bible stories I hear. God is in my heart and can keep Satan out. God is powerful, he has power over nature for he can walk on water. God likes order as in math. He has made many kinds of people with many different languages. My dad knows Dutch, but I am learning French. God likes beauty as I can see in the way he has made this world — trees, flowers, birds, animals, mountains and sky. Sometimes we imitate this beauty in the art we make. We even sing about God and his world.

My teachers like us to keep God's world clean. My desk must be neat and we try to keep the schoolyard clean. Our parents also like God's world to look nice for they spend their time and money in keeping our school clean.

I am very happy that I can know about God and his world through Christian education.

Clarissa Jongema
Grade 3
Shannon Heights
Christian School
Surrey, B.C.

*****

Why do my parents send me to a Christian school?

I think that my parents send me to a Christian school because, when I was baptized, my parents vowed to bring me up to the best of their ability.

Christian life isn't just going to church and reading the Bible sometimes, it's obeying Christ and doing what he wants us to do all the time! So, if I do it at a Christian school and at home I do it all the time.

At a Christian school they (that is the teachers) read the Bible and pray and teach in a Christian way, and helps too, you know.

William C. Fledderus
Grade 4
London Parental Christian School
London, Ont.

*****

In other schools they don't learn about God, but in Christian schools they do.

For example, in Bible we learn about good and bad people. And in science we see how God made everything so perfect.

In our prayer requests we pray about people who lost their loved ones or people who are sick or hurt.

In Social Studies we learned that in the Middle East they worship God, and say that Jesus was a good prophet but that Mohammed was even greater.

Just because you go to a church and a Christian school does not mean you're a Christian. It's how you act everywhere.

Mike Merkens
Grade 5
Abbotsford Christian Elementary School
Abbotsford, B.C.

To me Christian education means that I can learn about God in my work. When I was in grade one I went to a public school and read the Bible at home. I didn't know the difference between Christian and public schools then and I always wondered why my teacher never read any stories out of the Bible to us. The next year I went to the Willowdale Christian School and then we read stories out of the Bible. I was all confused so I asked my mom about it and she told me.

Now I'm really glad that I can go to a Christian school and learn all about the world God made and how he made it.

I really like it when our teacher teaches us Bible because he really gets into it and we have a big discussion about it. We do that at Calvinettes too, sometimes. I always think about it when I'm in bed at night, and feel much closer to God. I really like going to a Christian school even though some people bug me about it. I'm very fortunate I can go to a Christian school, but I feel sorry for all the other people who don't have a chance to learn about God. I'm really glad I can go to heaven and have an eternal life with my God.

Henny Jansen
Grade 7
Willowdale Christian School
Willowdale, Ont.

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Forming your thoughts and feelings

Ed Vander Meer
Grade 10
Bulkley Valley Christian
High School
Smithers, B.C.

Christian education is a special opportunity to attain knowledge from a Christian point of view and to relate all subjects with Scripture as much as possible to understand more fully the purpose that God has for our being here.

Christian education provides a student with a good and sensible sense of judgment and fairness tied together with love and concern for fellow students and also others.

Although maybe all the subjects may be the same, with the exception of Bible class in the Christian school, the public school has a totally different way of getting things across. The Christian school teaches the student with a special thing added and this is that God has created everything and upholds it and we are his image bearers. Because of this we are subject to obey God and find his will for our lives and prepare for it. This is where school comes in; it is the preparation for God's intent for your life, and it makes a great difference if you learn this in the fear of God or by someone who doesn't recognize God.

A Christian education means that your thoughts and feelings that will control your life are formed in a recognition of God and means you will learn how to live a Christian influence in the home with others and in all the things that you do; your life is shaped a great deal by what kind of education you get.

Because of a Christian education, these schools should be running a lot smoother than public schools, and if they aren't there is something wrong! If fellow Christians who supposedly have the same function in life, cannot live together in union and fellowship with co-operation, then something is really wrong. It should be the hope and prayer of the student and teacher alike that they can communicate better and study of God's hand in all thing together.

In the Christian school a person should not be made to feel like a total individual, but should feel as part of a big family and should be able to use this opportunity to serve God now and to prepare to serve God better later in his work.

What I learn in school should not be restricted to my school life, my ideas and thoughts that are formed should be noticed by others around me and should be put into practice by me, in all areas of life.

"To me, Christian education means walking through a school day with God."
—Harold DeVries, Listowel, Ont.

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Fit instruments for the work of the Lord

What is Christian education? It is learning to become fit instruments for the work of the Lord. All instruction is aimed toward this goal (calling) of becoming mature Christians.

Everything we do shows what we believe: our actual believing, relationships with others, observance of traffic laws, music appreciation, spending and saving, manners and speech. Each person is a complete human being, made in the image of God, created to respond to his calling. Christian education tries to lead children — and adults — in a particular direction, according to certain values.

When does this start, and where, and how long? We, as covenant children of Christian parents, are started right away. At baptism, our parents promised to "instruct these children, as soon as they are able to understand, and cause them to be instructed therein, to the utmost of your power." A person learns all of his life, every day of his life. It is important to begin right, and so our education usually begins in the home. As a small child one learns about God and how to pray and how to "read" from the Bible story book.

Formal education begins when one goes to school and learns about creation — God's creation. Later he learns how to use this knowledge to his best ability and God's glory. When compared to a public school, the purpose of living is clear: in public school, learning is just putting together and memorizing facts, and with it there is a good chance of getting a good job and a comfortable income.

On the other hand, when a subject is taught in Christian school, it is taught from a Christian viewpoint so that the student has guidelines, instead of a decide-it-yourself attitude. By emphasizing a neutral view, public schools are destroying people "for lack of knowledge."

How is Christian education put into practice? It is used in all areas of life. Some areas where Christians can be obvious in are politics, science, business and labour, agriculture, entertainment, and medicine, among many. All Christians should be involved in politics, as voters to choose the best leader who will serve God and country before self. Some who have the talent for it should be on the voting end, helping Christians have a voice in the development of God's world.

In science, everyone knows we need answers, but especially positive Christian answers to problems such as hunger and pollution. In everyday work, Christians can set an example in that he does not worship money and prestige. He works for his family, does good for and loves his neighbour. Education in a school like ours teaches values in life. In agriculture, governments are paying farmers to not grow food, while people elsewhere are starving to death for lack of it. When taught from a Christian point of view, ways are shown to develop means of redistributing the earth's uneven potential and resources, and how to upgrade poor areas by teaching the people to help themselves.

What governs our choices in film, music, stage, and television? People aren't producing good shows or literature but doing what sells best. Christians must influence entertainment and make changes for the better. The field of medicine needs Christians who will not perform abortions except in emergency. Doctors are wanted who have Christian morals, from the general practitioner's prescriptions to the surgeon's decisions to the psychiatrist's working with people's minds.

To sum up, we go to Christian school because we must be trained in the way we should go. Our parents promised this at our baptism, and, now that trained people can do a better job than our parents, the school becomes a continuation of the home. A sincere person can really learn well during school years if he takes them seriously. If he does, other people will see him as a Christian: God-fearing, loves his neighbour, is kind, and generally tries to act like an image of God.

Teresa Vanden Boogaard
Grade 9
Beacon Christian
High School
St. Catharines, Ont.

What Christian education means to me

I think Christian education means getting closer to God. When you are educated in a Christian school you learn to be kind to your fellow-man through the Bible of our Lord. You feel more like a Christian and you learn to understand the different ways of life in the Holy Land. Jesus is not just a person, he is our Lord and leader, he has led us into a Christian school where we can learn about him.

When you go to a Christian school, parents realize what it really means to you to have a Christian education. But how can you learn without an understanding teacher? You can't. Many people are understanding but don't have the courage to become a teacher. If you are an understanding teacher and got stuck with a class of naughty children you wouldn't quit would you? Parents can help in one way and that is by showing their love to help the teacher.

In school you learn more about the Bible story that your teacher presents to you. Some people are good at this but others need improvement. Christian education is not only Bible, but includes all subjects you get in public school.

I think Christian education is a good part of life. You can learn a new thing each day. Even if you fail a grade you still learn something new. It doesn't really matter if you fail as long as you can say "I tried my very best." Most people think that when you're in school you have to get an 'A' and nothing but an 'A'. As long as you try your best, God won't forget you. If you had an 'F' on your test, God will love you just as much as if you had an 'A'.

God loves us all and I think Christian education is a good way to get closer to him. Many people make fun of me for going to a Christian school, but I just ignore it. Many people from the public school say they'd never go to a school like that, it's probably strict. Or they'd say it's probably all Bible subjects and all that. I've realized many people think that way but I don't think its necessary for them to make fun of you. You should not let them interefere with your school projects. Some of my friends are against me but most of them still like me. I still like my friends but I don't see them often anymore. I now have more friends in Christian school and I think that's enough. Christian education is important to me. What about you?

Kelly-Ann Kranenborg
Grade six
Vernon Christian School
Vernon, B.C.

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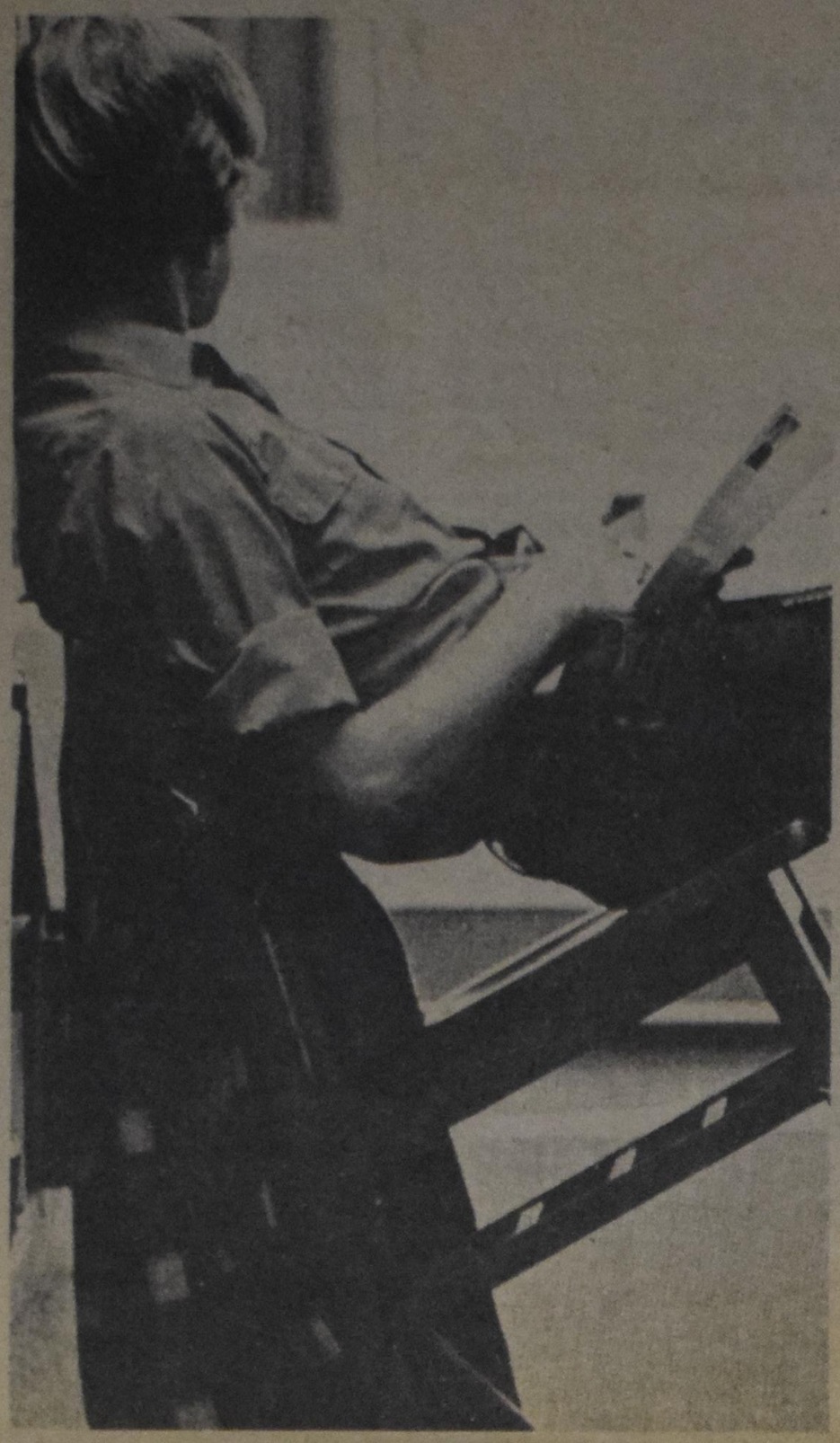

What Christian education means to me

A Christian school is where you don't have to be afraid you won't have friends. It means that you can see God through every subject. It means when you do your work your parents and teachers care about what you do. It means that you can work your talents to the most of your ability and probably discover more. It means you will learn to be proud of others when they win, not jealous.

In a Christian school you learn not only to know Jesus on the inside, but to show others on the outside. Not only can you read your Bible about salvation, you can watch the work of God right in the school — the people, God's people. At a Christian school you don't have to be ashamed if someone does their work better than you, you'll just be proud because you did your best.

At a Christian school you'll have more opportunities than in any other kind of school. When doing sports you'll be satisfied if you tried your best even though you might not be good, even though it does hurt when you are always picked last for teams.

A Christian school helps you to learn not only things to improve your mind but also things to improve your faith. The teachers are concerned about your feelings as well as your intelligence.

In a Christian school you have the opportunity to know every person in the school as a friend and brothers and sisters in God's big family.

As the body of Christ, a part seems not to be functioning right. This handicap is helped, until it functions correctly once more. On the whole a Christian school is one unit of sisters and brothers in the Lord, striving for a true fellowship with Jesus Christ.

Judy Bouwers
Grade 8
Athens Christian School
Athens, Ont.

To me Christian education means going to a school which is centered around Jesus and his sacrifice for us. It is not just listening to nice Bible stories, but trying to live after the example Jesus set for us while he was on earth. We need God's strength to do this so together we pray about it. In other words our school serves as a training ground for later in life.

In a Christian school we acknowledge God as the Creator of all things and learn to love, honour, and serve him. He is a source of meaning in an otherwise confusing world. This confusing world is filled with the questions — Who am I? What is my duty? Why am I here? What is my destiny? In a Christian school we find out the answers to these important questions.

The most important thing is that we are taught to see things from a Christian viewpoint in a Christian school. We are taught that three plus three is six, not as a result of "mother nature's" goodness or man's smartness, but as a result of God's faithfulness to his creation.

All in all, the purpose of Christian education is to help a child to become clay in God's hands. God's hands mold the child into his image through many dedicated teachers. That is very important to me.

Corneil Vander Spek
John Knox Christian School
Grade 8
(Mississauga), Clarkson, Ont.

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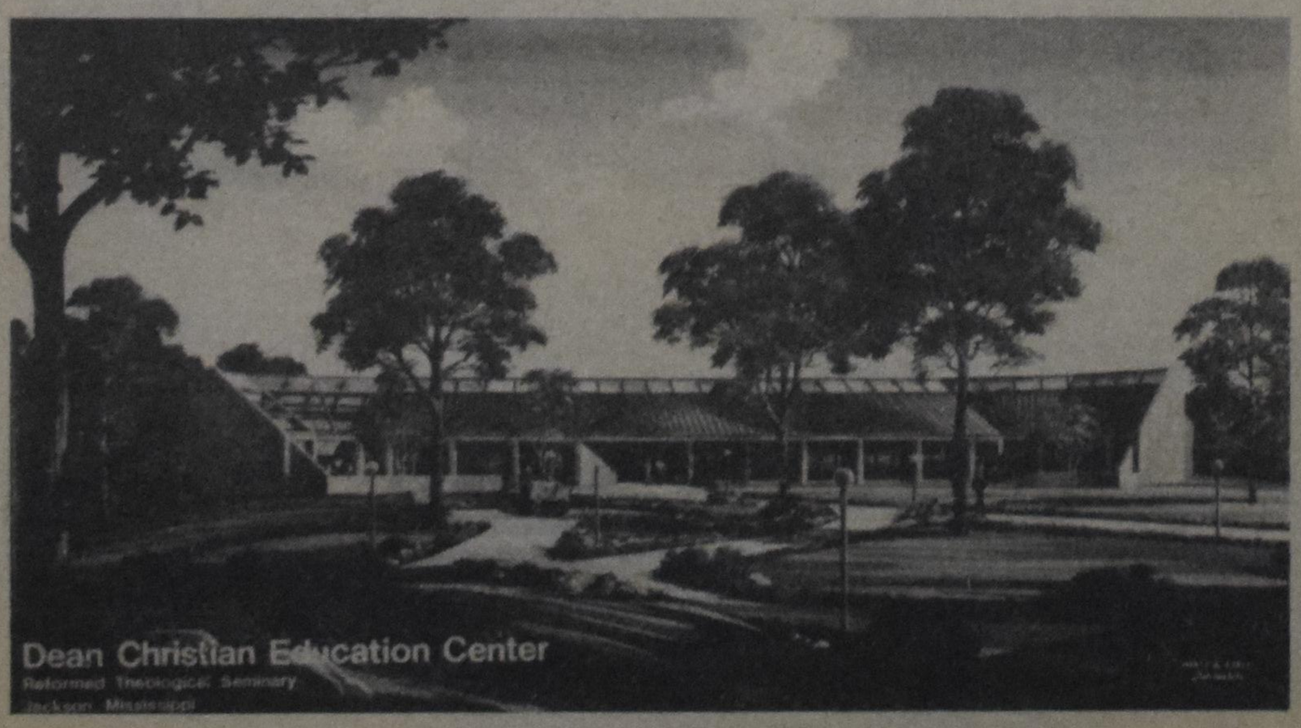

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"Solo Deo Gloria" at Dordt

by Audrey Vlieg

Miss Vlieg is a student at Dordt College in Sioux Center, Iowa and comes from Edmonton, Alta.

Three years ago Dordt College was a trampled cornstalk in a forest of farmland, a vague entity in a weedy country. In moments of boredom, I wondered what could motivate a Northern Canadian to pack her life into a suitcase to commit herself to four years in an institution wired with barbs of American conservatism.

Today, I am sitting in my hard-earned niche at Dordt trying to remember what it was like to see Dordt for the first time. My arrival here is a blur in my memory. I remember only exhaustion, throngs of excited girls and that ink-damp catalogue propped on desk #202A. "Solo Deo Gloria." The words on the cover didn't mean anything to me. At best, they symbolized my enstrangement in this small-town college.

Today, "Solo Deo Gloria" is Dordt College and me. "To the Glory of God" — rather a simple statement but yet the basis for Christian education and all of my response. No one has tapped me on the shoulder in the past three years to explain the full meaning of the three Latin words. But any student open to the experience of Dordt College understands "Solo Deo Gloria" in a short time.

Basically, "Solo Deo Gloria" encompasses three aspects of educational institution — social, academic, and spiritual development.

The catalogue gave me my first hint of Dordt's academic responsibility. Splashed on pages of glossy paper, were lists of courses available for my choosing. Under each heading a brief paragraph outlined the material to be covered in the course. Course after course touched on the Christian perspective that the subject matter stemmed from. Dordt promised to purport Christ in every subject whether that was Math, Science, Art or Music — Christ would be set as an example. And the promise was kept. My public-speaking course, not only taught me the technique of oratory, but also when persuasive techniques become unethical. History taught me not only the events of the past centuries, but also God's hand in the miraculous development of our world.

Touching hands in prayer with a fellow student in a time of great personal need filtered Dordt's social aspect into my heart. I had once thought Dordt would guarantee me hordes of friends and would help me to become socially inclined. Dordt did neither. Instead, they provided a Christian community that would support me, love me and pray for me. And, amazingly enough, it became easier to make friends and venture out of my shell with true Christian community caring for me.

Along with social development came spiritual growth. Dordt claimed spiritual development as one of their responsibilities and they fulfilled that responsibility for me. Dordt integrated a Christian perspective through course work but they didn't stop there. With the community of Dordt surrounding all students, Dordt taught and demonstrated the love of Christ in daily life outside of the classroom.

Today, I am sitting at my off-campus home wondering how I can ever offer my thanks to those who saw their responsibilities and worked with them for me. I know why they took the time to teach me socially, spiritually, and academically. "Solo Deo Gloria."

What Christian education means to me

I go to a Christian school because my parents think they should do what's best for me, and they thought I would get a better education than in a public school. A good education is when you learn about God, and learn to love and obey God. Christian education isn't just praying every day, it means to love and do what God wants me to do.

Shelley Nieboer
Grade 4
London Parental Christian School
London, Ont.

Muskoka Christian School is fun. Muskoka Christian School has people who are my friends. We don't have many fights. I kind of like it here. It's too much fun. I like this school better than any school. I think it's the best school in the whole world.

David McIntyre
Grade 1
Muskoka Christian School
Bracebridge, Ont.

A Plea for Educational Pluralism

by OAAIS

Principles for Action
The Ontario Association of Alternative and Independent Schools is a coalition of 100 schools (including 57 Christian Day Schools) plus many individuals who believe the education of children is too important to be left solely to government. OAAIS supports these principles:
1. "Governments shall respect the liberty of parents to choose for their children schools other than those established by public authorities ... and to ensure the religious and moral education of their children in conformity with their own convictions"
2. "where not already provided for governments shall undertake to adopt such legislative or other measures as may be necessary *to give effect to those rights*"

(from the 1966 United Nations International Covenant on Human Rights, endorsed by Canada in 1976) or as stated in OAAIS by-laws

3. "the principle of equal justice for all means government should honour the rights of all parents and all citizens by permitting the allocation of their education tax-dollars in support of the school system of their choice, provided the system chosen meets just and equitable requirements set by government for all schools."

Partial Realization
Six provinces, Newfoundland, Quebec, Manitoba, Saskatchewan, Alberta and British Columbia now provide financial support to independent schools in recognition of the services they provide in meeting public education needs. *Ontario with 65,000 students in 380 independent schools is a notable holdout!* Despite progress no province yet provides full financial equality for non-government schools. Quebec's contribution, 80% of the average per student provincial operating grant, is the most generous to date.

The 1979 International Year of the Child focusses on the needs children have for protection and nurture by the adult world. What better time to stress a child's right to an education which accords with his own spiritual and cultural roots?

Let governments forsake rhetoric about "equality of opportunity" and do something to provide true equality and real freedom of choice in education.

What Does OAAIS Do?
OAAIS interacts with the Ontario public, education officials, teachers, professional associations, the media, church leaders, politicians and other education opinion-makers. We write briefs, publish "OAAIS NEWS", host an annual study conference and supply data to our members to help them tell the independent school story. In sum, we extol the rightness and logic of diversity in education. Children learn in many ways. No one system can do it all. Seems obvious, yet much remains to be done to persuade government and others.

You Can Help!
Freedom of thought is fundamental to all other freedoms. If it is lost in education it is lost everywhere. If you agree with OAAIS and wish to help, write to us today or return the attached coupon. Our pamphlet "Meeting Objections to Tax-Dollar Sharing By Independent Schools" can help you present the case for educational freedom more effectively.

Return to

The Ontario Association of Alternative and Independent Schools

3199 Bathurst Street,
Toronto, Ontario
M6A 2B2

From (name) _____

(address) _____

☐ Yes, I wish to support OAAIS' outreach programs. My donation is enclosed.

☐ Please send a copy of "Meeting Objections To Tax-Dollar Sharing By Independent Schools"

☐ I would like to receive OAAIS mailings as an Individual Supporting Member. My $10.00 annual members fee is enclosed.

☐ Please send membership information for schools.

OAAIS
3199 Bathurst Street,
Toronto, Ontario M6A 2B2

☐ I would like to receive more information about OAAIS.

Fees and donations are tax-deductible and are promptly-receipted.

What Christian education means to me

I get education in many different places besides school. For one, I get educated at church. That is, if I listen to the minister. He usually has some good points on the Bible. I also learn when I go to Calvinettes. At home I learn about things around me in the house. I get quite a bit of education from my parents, my older sisters and my brother.

And then of course, I get my school education. Besides learning the school subjects, we learn responsibility, discipline, and I learn new things from my friends.

The difference between a Christian school and a public school is that we put God first and recognize him as our Creator. Also we connect the Bible with all our subjects. For instance, this is how we connect Socials to the Bible. We are studying the Greeks and we compare their gods to our God. In Science we think of nature as the creation, which means it was created and we know who created it. In Math, for example take adding, multiplying or geometry. The ideas for these were always there but it took the brains of people to figure them out. But God put the ideas there, and he also gave us the brains.

We have more discipline because the teachers care about our lives and don't want us to go the wrong way. We also *try* to get along with our classmates because of our responsibility to God.

In a Christian school we are not so much pushed into doing the wrong things.

Audrey Hogeveen,
Grade 7A
Abbotsford Chr. School
Abbotsford, B.C.

Christian education means to learn about everything as the Bible says. In science we learn how God made the world. We learned all about animals and plants and how the winds blow. God still looks after the world he made thousands of years ago.

In social studies we are learning about the land God made for us and how we are supposed to live in it. In health we learn about the body God gave us and how we should use it and take care of it. In math we learn the numbers God made. In phonics we learn the letter sounds, and how to use them in reading and writing. In P.E. we learn how to keep our bodies fit. In art we learn how to make and draw beautiful things. In music we learn how to use the voices God gave us. We should use them to praise God.

We also learn from the Bible how God made everything and how he wants us to live. Christian education means to learn about God and how to serve him all the time. Christian education also means to love God at all times.

Andrew Terpstra
Grade 3
Shannon Heights Chr. School
Surrey, B.C.

"Christian education" means to learn about God and his creation in different subjects and how to deal with problems of the world in a Christian way. The Christian school compared to a public school is quite different, e.g. You get more attention at a Christian school than you do in public schools. You can hear what is said in the classrooms at Christian schools; therefore you learn more.

Our school is known as the "Cambridge Christian School." Our school provides for us Christian education in many ways. For example: we do many different things in our art work: Symbols of Christian Faith. Bible Study is another way. We also have "Christian books" which give us a Christian viewpoint about different things. For example: Christian Science texts tell us how we should treat God's creation.

One thing which I appreciate at this school is that here, at Cambridge Christian, I have friends whom I can depend on for things. I also appreciate having Christian teachers who care and try to help you overcome your problems. One of the things I learned since I came to this school is how God has worked through the lives of others to show them that God is real, living and is powerful. I have learned that we should respect each other in different ways; for example: when we have class discussions, even when we disagree with each other, we should still respect each other's answers.

To have a Christian education is a great privilege because we have an advantage in learning more about dealing with problems the way God expects us to and in learning more about God and what his word, the Bible, has to tell us. I am very thankful that God has allowed me to come to a Christian school and I hope he will allow me to continue in a school providing a Christian education.

Marian Tomlinson
Grade 8
Cambridge Christian School
Cambridge, Ont.

I feel that being able to go to a Christian school is a big privilege. I like the Bible studies in the mornings and the history lessons. Also there is not any swearing as in my other school. There almost everybody swore.

Since the school is smaller the teachers can spend more time with me and with us.

Outside the kids play better together. I like listening to the missionaries that Mr. Vanderstoel asks to come. It is interesting. Here i learn a lot more than in my other school. There isn't as much violence here as in my other school. I like helping the little children with their maths, spelling or other work.

Here we can talk freely about Jesus. As in other schools when you talk about him they just laughed. I like reading the Bible and talking about it. I think that the education is changed completely by including Bible and having Christian teachers.

Shannon Lee
Grade 6
Muskoka Christian School
Bracebridge, Ont.

"The Bible ties the whole day together"

First of all, being a grade six student and Christian provides quite a bit of a challenge. Being a Christian helps me to know God through his Word. It helps me to be aware of certain dangers near me. It gives me power to fight these dangers. Through all this I have happiness, peace, joy and love flooding up in my heart. Being a Christian is only the start to what Christian education really is.

Christian education plays a certain role in the important parts of life. Christian education helps me to know what a Christian is, and knowledge is very important. Once you know you don't just sit there and say, "Oh boy, oh boy, I know!" You have to do something about it. You have to put a little action into your life. This is your responsibility.

God keeps sending you little messages through the Bible and you have to respond. You can't let God's messages pass on to someone else. Only you can give the response God expects from you. Christian education helps you to know God and understand his Word, so you can do something about it. That's not all. Christian education teaches you how to love. It teaches you how to love God, your parents, other people, and the whole earth.

Christian education is a gift from God. You can't let it sit around while you're cooling your heels someplace off on vacation. No sir! You've got to tell other people what Christian education can make in life. It develops your whole view of Christianity.

Another way Christian education helps is that it teaches that God created each of the subjects in school. God used spelling and language arts in the Ten Commandments. God made arithmetic when he created the world in six days. On the seventh day he rested. God inspired men to write the Bible, which is history. In science we use our brains to study mirco-organisms, eclipses, sound, and balance. Man has many many "crazy" things, such as the automobile, television, guitars and lightbulbs. These things are good, as long as we don't get too carried away with them. We have to be responsible to use them right. Just because man can think up all these things doesn't mean they're all great, fantastic, extraordinary things.

God gave man a body which he can exercise. We exercise our bodies in physical education. God also made art. He gave us skills to draw pictures, to pick out the proper colours, and to get good ideas.

In music God gives us beautiful voices with which to praise his name. Then, in a Christian school there is Bible. You may ask, how does Bible help us in school? Why, Bible ties the whole day together! It makes all of the subjects relate to each other. Christian education is an important part of life.

Becky Ward
Grade 6
Knox Christian School
Bowmanville, Ontario

I think Christian education is very important! Education is when you learn and Christian education is just what it says. Christian education is when you learn about Christ.

I think Christian education should start from grade one and continue to the end of school. Some people say they are Christians and yet they don't send their children to a Christian school. I don't think that's right. If you are a Christian you should support Christian education.

Sometimes, a Christian school does not look like one. The school does not follow the example Christ set for us. We should be patient and kind and willing to forgive.

Christian education is an important part of living for Christ. A Christian education expands your mind in Christ.

Education is the ability to learn. It is gaining knowledge in different subjects. In school we should learn all we can in different things and expand our knowledge.

Some people can't see the difference of a Christian school and a public school. There should be many differences.

In a Christian school the students should show respect for the teacher and the other classmates. They should not argue or make fun of them if they are a little different than themselves.

Bible should be taught. The Bible is very important to Christians. It is God's word to us and it tells us how to live for Christ.

The teachers in a public school discipline because they want to keep order in the class.

A teacher in a Christian school should discipline out of love.

A Christian school should be run by Christ. Christ should be first and the head of everything. Everything we do should be to the honor and glory of Christ's name. Christian education should be run by Christ. I believe that since Christ created us, he should run the school.

By the time you are in grade 6 or 7 you should have an idea about religion. You spend 5 to 6 hours a day in school so the school has a big influence on you.

I believe that we are sent to a Christian school because our parents are Christians. Our parents believe that Christ is the head of everything and that we should learn more about him. They want us to live for Christ. In the Christian school subjects are taught with the idea that Christ reigns. I don't think there can be a perfect Christian education. No-one is perfect except for Christ himself. But we can pray and work on making Christian education as good as we can!

Linette Kornelius
Grade 6
Chilliwack Christian School
Chilliwak, B.C.

Christian education to me, is learning about God's wonderful creation and acknowledging that Christ is the "head" and "guide" of my life. I especially like expressing my thoughts and ideas and not having to be ashamed of them. Christian education teaches that God is in everything and has a part in each and every one of our subjects and not only in our Bible studies.

Some people think that just because I go to a Christian school it means that I'm sheltered from the rest of the world. This is definitely not true; I have been through the public system for seven years and am well aware of what's going on. I sincerely believe that being taught at a Christian school is a preparation for me to go into the world and to be able to face it with a Christian attitude with sharing God's love as my aim.

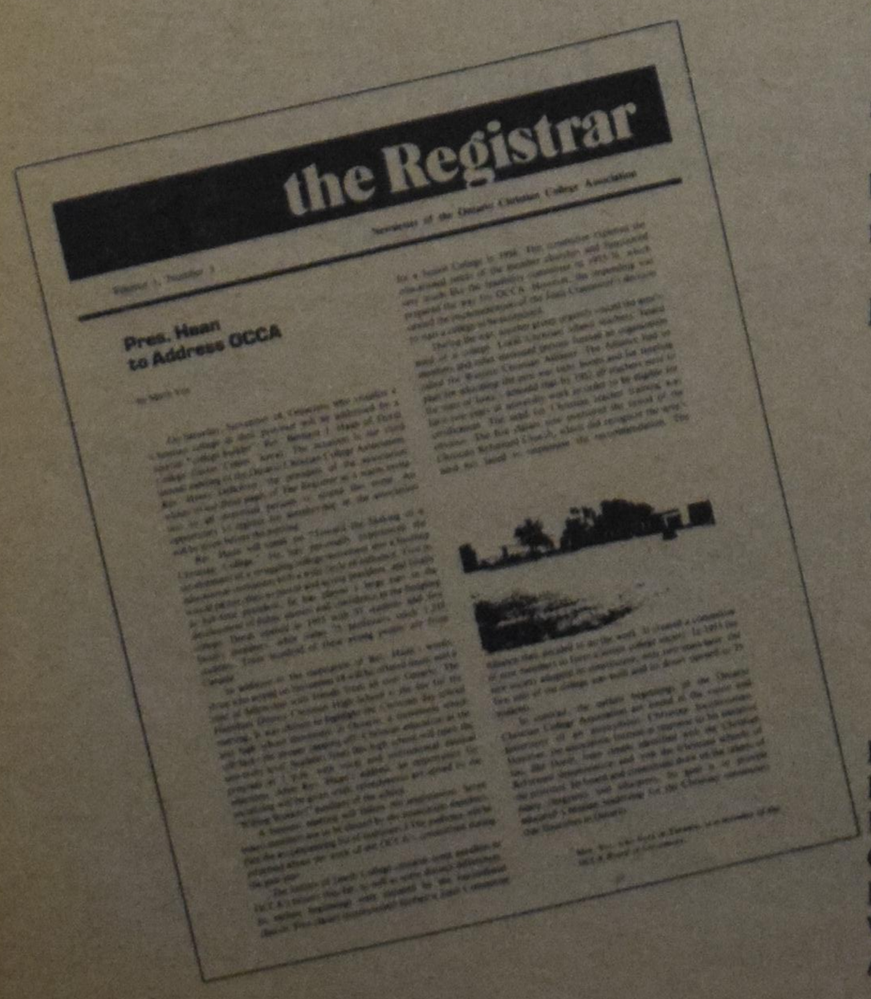
"Christian education to me, is learning about God's wonderful creation and acknowledging that Christ is the "head" and "guide" of my life."

In Ephesians 6:13-17 it says "Wherefore take unto you, the whole armour of God, that ye may be able to withstand in the evil day and having done all, to stand. Stand therefore, having your loins girded with truth, and having on the breastplace of righteousness; And your feet shod with the preparation of the gospel of peace; Above all, taking the shield of faith, wherewith ye shall be able to quench the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit which is the word of the Lord." In this verse we can see that this school is being a preparation by means of the word of God for later years.

Going to a Christian school is a privilege for me; I enjoy learning, and like the Christian teachers and Christian friends that are there too. Even though our school is non-denominational and even though everyone has different opinions on certain things, everyone believes in the main one, Jesus Christ.

Linda Ranton
Grade 8
Cambridge Christian School
Cambridge, Ont.

Four times a year you can receive an update on O.C.C.A. through **"The Registrar"**. We will be happy to send you this newsletter. Our address: Box 2340, St. Catharines, Ontario L2M 7M7.


the Registrar
Pres. Hean to Address OCCA

Now, more than ever... a very good idea for Ontario.

This spring Christian students seeking advanced education can choose any college or university they want ... EXCEPT ONE.

In Ontario there is no Christian liberal arts college rooted in the vigorous Reformed approach to learning.

Would you want a Christian college as an option for your daughter ... for your son ... or for their sons and daughters?

You can share in the good work of making this Christian college a reality by becoming a member of the Ontario Christian College Association. On-going negotiations and decisions will benefit from your support now.

Send your $25.00 membership fee to Ontario Christian College Association, Box 2340, St. Catharines, Ontario L2M 7M7.

It's a good idea!

Ontario Christian College Association

BOARD OF GOVERNORS: Mr. Albert J. Bakker, St. Catharines; Dr. Philip C. Bom, Ottawa; Dr. Henry Brouwer, London; Mr. Justin Cooper, Toronto; Rev. Henry R. De Bolster, St. Catharines; Mrs. May Drost, London; Dr. Remkes Kooistra, Waterloo; Dr. Theodore Plantinga, St. Catharines; Mr. Paul Senechal, Burlington; Rev. Raymond J. Sikkema, St. Catharines; Dr. D. McCormack, Toronto; Dr. Henk Van Andel, Dollard des Ormeaux, Quebec; Dr. Robert E. Vander Vennen, Toronto; Dr. Mary Stewart Van Leeuwen, Toronto; Mr. John Vriend, St. Catharines; Dr. Albert M. Wolters, Toronto; Rev. John Zantingh, Dundas; Dr. Jakob Zeyl, Dundas.

Relate our Christian beliefs to each subject

Education to me is the ability to seek out and retain knowledge. This knowledge has many uses. It will give us an ambition in life and a way to lead a fulfilling and enjoyable life. The type of education we receive plays a prominent role in fulfilling these two priorities. This is why a Christian education is so important. If you get a good, solid education, you are set for life. You always have something solid to rely on.

If the education you receive has a Christian base to it, your life will be styled after this. This Christian training will be a firm base for your life and the career you choose to follow.

What makes education Christian? This is a question that many people ask. I believe that a Christian education is an education based on real and basic Christian beliefs. Every subject we take has to have a Christian outlook to it. If this is not present, our education is the same as the public schools. We know that any subject will lead us to an understanding of what God wills for our lives. The teacher's role in all this is to give us the Christian approach and outlook on each subject. This is accomplished by relating our Christian beliefs to each subject.

I believe that this training should start in grade one and continue until grade twelve and college if you choose to attend. I realize, though, that not everyone can afford the tuition to send his children all the way through, but if we push for government support, we might get it some day. With government support, the financial burden would not be so great. Everyone should have the option to educate their children as they choose. The government is infringing on our basic rights as individuals to educate our children as we wish. If our schools were government supported, more parents could send their children to a Christian school and exercise their basic rights as individuals.

I am now in my eleventh year of Christian school and have enjoyed the education I have received. We, of course, do not have all the facilities the public schools have, but we make the best of what we've got. People have said that our standard of education is higher than that of the public schools so maybe the lack of facilities (e.g. shops) has something to do with that. We take more intellectual courses.

Christian education is a must if you want to live a life according to God's will. He gave us a cultural mandate to fulfill and by getting a good Christian education, we can fulfill this so much easier. Our education has an effect on how we view life after we get out of school. Wouldn't a Christian outlook be better than a secular one if we are to fulfill God's command for our lives?

Dorothy Boonstra
Grade 11
Hamilton District Christian
High School
Hamilton, Ont.

Why I plan to go to The King's College

by Lori Klingbeil

In the Reformed tradition, Christian colleges are old hat. The King's College, though, seems to have some uniqueness in being Canadian, and its location will convenience many Canadian students who previously have had to travel through six climate zones to get to a Christian college.

But there is more to the location of King's than geographic practicality. Christian institutions stand as physical symbols that Christ is King — even over a broken, semi-restored universe. The physical-ness of a Christian college building bluntly acknowledges God's lordship over creation. Wherever it stands, a Christian college witnesses to the people who pass it by and to the city in which it is built.

Christian colleges contrast directly with secular society. With the church and community, the College seeks to develop a Christian mind to prepare a generation of believers to bring Christ's healing to all dimensions of a broken-by-sin world.

The King's College witnesses in varying degrees to Edmonton, Alberta, and Canada. Because it seeks to witness, rather than join hands with a self-happy society, the College is built in downtown Edmonton and not in a cozy, West-side corner or the St. Albert suburb.

The uniqueness of The King's College is not that it is a product of the Canadian Christian community and intended exclusively for Canadian students. The uniqueness of King's is that it witnesses to Canada.

"A Christian education also makes me aware of who I *really* am and that I have a calling in life. It prepares me for that calling no matter what it is."

Dorothy Koopmans
Grade 11
Bulkley Valley Chr. School
Smither, B.C.

With joy and gratitude to God
the Christian College Association (Alberta)
takes great pleasure in announcing
the opening of

THE KING'S COLLEGE

Edmonton, Alberta, Canada

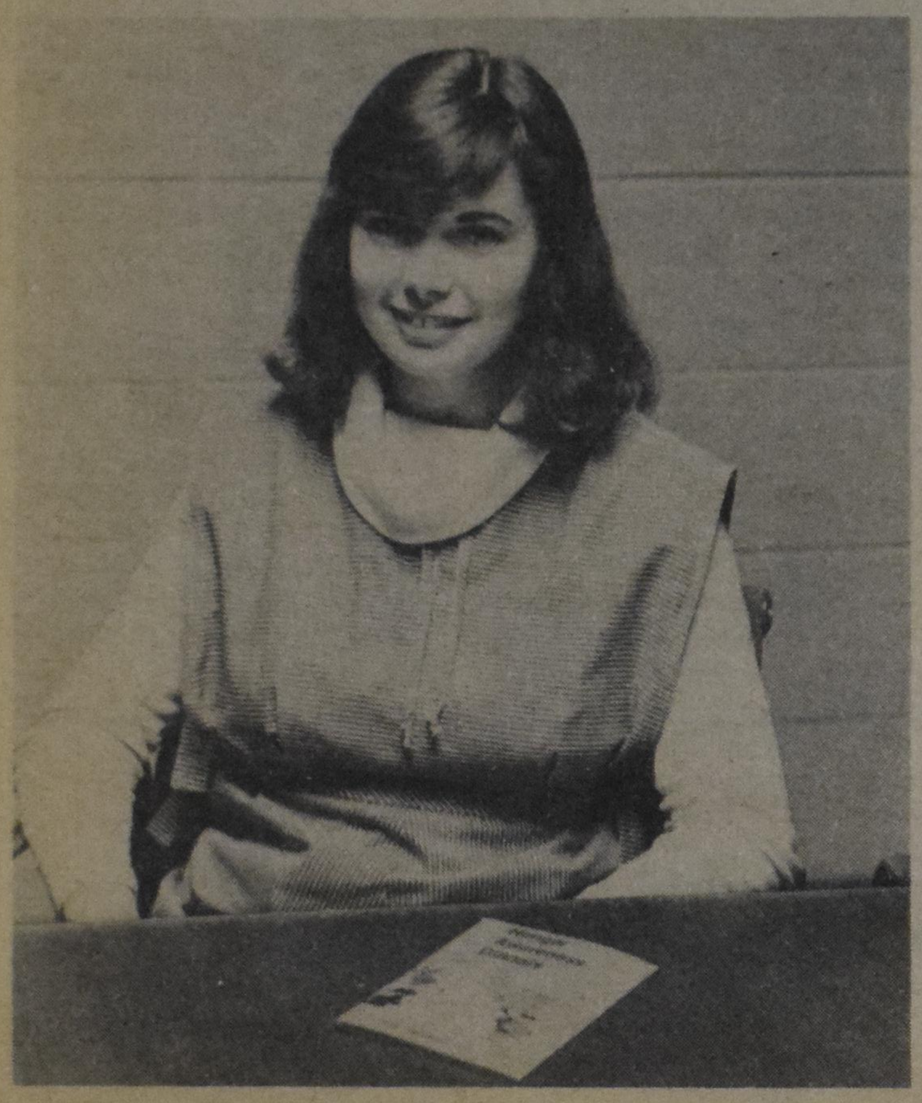
Convocation Services are tentatively scheduled for Monday, September 3, 1979, at 10:00 a.m.

You are cordially invited to attend this service of thanksgiving and dedication.

The King's College is a Christian, liberal-arts college committed to providing Christ-centred education from a Reformed world-and-life view. The first year of operation it will offer first-year courses in ten subject areas leading to degree programs in the arts, sciences, and music. In subsequent years of operation, second-, third-, and fourth-year courses will be added.

For further information write to: Director of Student Affairs
THE KING'S COLLEGE
Box 7 - Sub 11
University of Alberta
Edmonton, Alberta
T6G 2E0

"I give my heart to you, Lord, promptly and sincerely"



by Aileen Van Beilen

Aileen is from Brampton, Ontario, and knows Calvin well. She graduated from Calvin with a B.A. in history last May. Presently Aileen is taking three courses per semester at Calvin and is also research assistant to the Dean of the Faculty. She was a student fellow during the Calvin Center for Christian Scholarship's first year, 1977-78, and took part in a tour to churches and schools in both Canada and the United States last January on "Christian Stewardship and Natural Resources." She hopes to study Canadian history at the University of Toronto next year.

Where to start describing Christian education at Calvin College is hard to determine, but one good place to start (and obviously the place I've decided on) is the Calvin College motto: "I give my heart to you, Lord, promptly and sincerely." This motto, it seems to me, suggests that the people at Calvin College — students, faculty, and those in administration — confess to be Christian people dedicating their lives to God's service. And this is, with some exceptions of course, truly the case at Calvin. For in saying that we offer our hearts to the Lord, we recognize that we offer our entire lives along with our hearts. "Out of the heart," after all, "come the issues of life."

But how does this motto work itself out at Calvin? How does it show in the way Calvin goes about doing its job? The most obvious answer to these questions may seem to be Calvin's claim that its students are well-prepared to go forth into the world, fully qualified to do their jobs well. But, we may ask, is this doing things well, this "standard of excellence," the only standard by which we judge whether or not Calvin is truly a Christian college? Surely a Christian college must do more than train and equip its students in a respectable, thorough way. A secular university can do this as well as, and in some cases better than, Calvin does.

Certainly the training idea is an important aspect of any education, and the Christian community can be proud of Calvin's high academic achievement. But the primary goal of Calvin ought to be that its students leave the College with a clear "vision" and understanding of what life is all about.

This is where the liberal arts focus of Calvin comes into play. At Calvin, all students must take courses in all the major subject areas: humanities, arts, natural sciences, and social sciences. This reflects the Christian confession that our entire lives are lived before the face of God. Thus the "vision" is not restricted to theology courses. Rather, in every course at Calvin, students attempt to understand their role in God's creation. For Christ did more than redeem individual hearts; he redeemed his entire creation, including human community structures — societal institutions and the like. For this reason, Calvin seeks to teach Christ's dominion over every aspect of life through every course it teaches.

In no way can Calvin claim complete success. Some members of the Calvin community do not share that vision; they do not go beyond concentrating on that standard of excellence, and in doing so they sometimes lose their sense of direction. But, nevertheless, the vision is professed by many others at Calvin, so that the standard of excellence is made to be always subservient to the understanding that good training must have the goal of helping Christian young people to be powerful agents of Christ's love for his creation. And they cannot do this simply by going to church on Sunday and by living clean lives; they must go out into the world to heal the hurts evil brings, to restore what evil has broken, to proclaim Christ's lordship over every individual, over every group of individuals, and over every societal institution and structure.

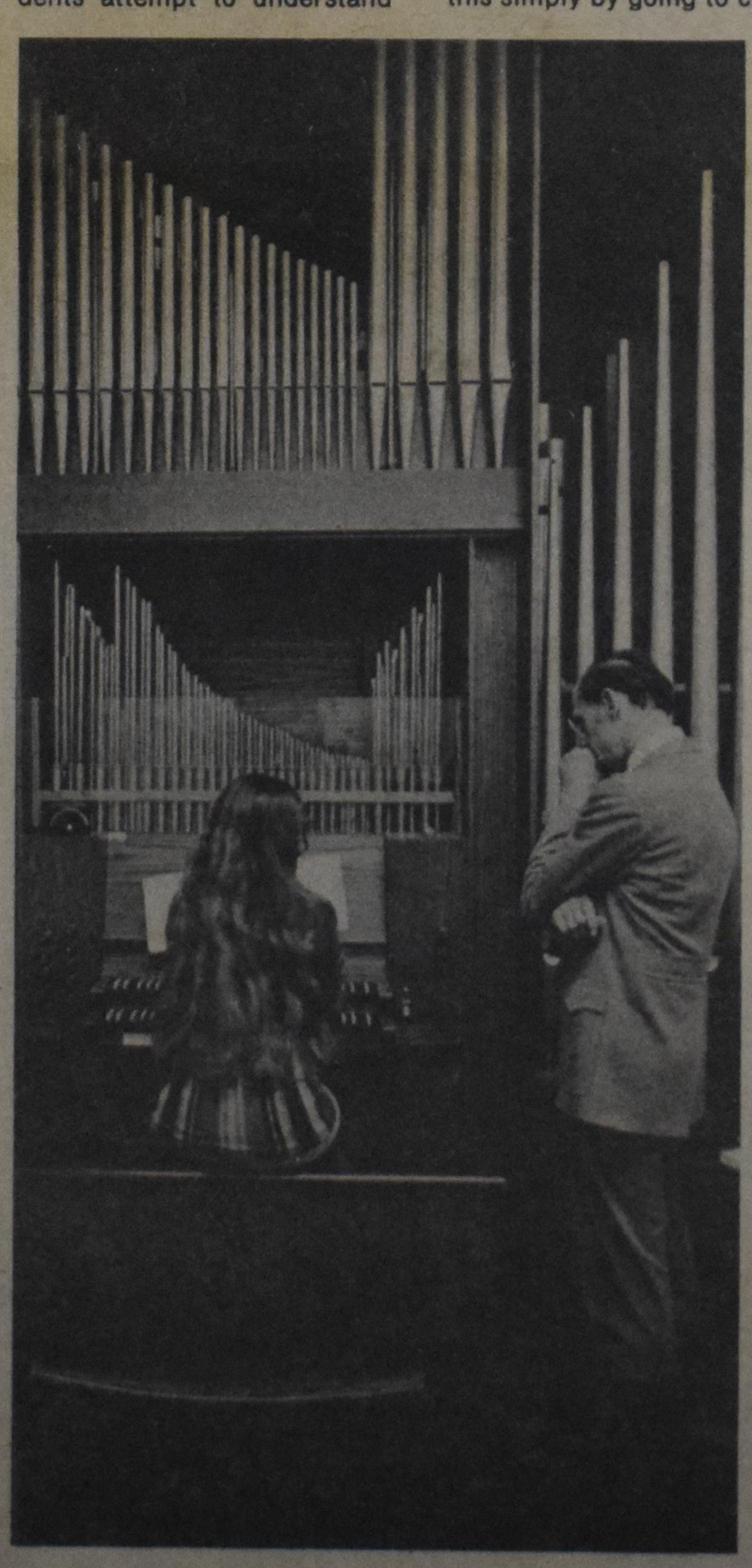
It is this full vision of what Christian education means which directs the lives of many people at Calvin. It shows them that their academic excellence must always be used for service to God, fellow man, and nature. Although it seems to weaken at times, the vision will never leave Calvin as long as it truly holds to the motto, "I offer my heart to you, Lord, promptly and sincerely." It is exactly here that the Christian community must continue to support Calvin College not only financially, but primarily by urging the College to never let go of the vision represented by its motto.

What Christian education means to me

Christian education means more studying about God. More Christian study in reading, language, science and social studies. Also getting along with friends instead of fighting and swearing with each other like there was in my other school. In crafts or art we can do things from the Bible. In my other school they did not stress Christian study which here they do. Here you don't have any stress put on you which there was a lot on you in the other school. For reading we have more books doing with Christian study or about other Christians.

When you are having trouble, the teacher can help without so many interruptions from the students. I think the sharing with the others is better and I learn more here.

Cindy Grant
Grade 7
Muskoka Christian School
Bracebridge, Ont.



Teaching is more than a matter of degrees.

PhDs mean something: they demonstrate a dedication to scholarly excellence, a commitment to mastery in a chosen field. The fact that two-thirds of its faculty members have earned PhDs is an important measure of Calvin's emphasis on academic achievement.

But the requirements for educating Christian young people include more than a good education: so our professors aren't just scholars, they're teachers. They are committed to spending time with their students—not only in class, but also outside it. That means students have the opportunity to get to know their professors personally, to interact with them on a one-to-one basis; and professors are able to relate to students individually, not merely as anonymous groups of faces and numbers.

Above all, Calvin's professors are Christians, men and women whose concern for teaching their students goes beyond classroom performance. They recognize that the personal and spiritual development of our young people is an integral part of their responsibility as instructors.

Scholarship, involvement and concern, all rooted in Christian conviction. These are the qualities we believe our students need and deserve from their teachers. At Calvin, they can count on them.

Calvin College. A place full of promise. Write Director of Admissions, College Center 16, Calvin College, Grand Rapids, MI 49506.

Freedom within faith: choice and challenge at Calvin College

CALVIN COLLEGE

Trinity reflects small-college intimacy

by Thomas J. Back

Mr. Back is a sophomore history major from Sheboygan, Wisconsin. Tom's special interest is in the field of political-science.

The most striking characteristic of one's education at Trinity Christian College in Chicago, Ill., is the emphasis on "cultural responsibility". The student is taught to be aware of the world around him, and is trained for his particular response to God in that world. This is evident in both the academic and the social affairs of each student, whether he realizes it or not.

Academically, Trinity attempts to graduate students who have had both theoretical and practical training. Core requirements teach the student basic concepts of the universe, and of the sciences in that universe. The Biblical interpretation of our world is stressed, with other interpretations also often explained. Thus, the student is aware of how people believe in something outside of Christ as Redeemer, and God as Creator. He learns that secular society holds many mistaken ideas and arguments. Therefore, he can approach them without fear.

But, to approach these arguments, the student must also know what the daily application of these beliefs involves. Recognizing this, most of Trinity's program majors require the student to take a minimum of three credit hours in a field technology course — some kind of on-the-job experience. Thus, by the time he graduates, the student will be ready to use what he has learned because he has been taught how to approach his vocation from a Christian perspective and he has already worked in his field. Whether the graduate continues his formal education, or joins the labor force, he is putting into practice what he has learned at Trinity.

Of course, not all students are interested in this two-pronged education. Trinity has, as a result, a few students who do not see the full value of theoretical training, thus gleaning only a marketable skill. And, there are those who avoid receiving practical training for their particular field. Still, Trinity's emphasis of a combination of theoretical and practical skill continues to take precedence because the graduate has been taught about the world in the Biblical perspective; he has become culturally responsible. He knows where he stands in society, and where society stands in relationship to God. And, he is driven to action by the standard of God's word.

Cultural responsibility can also be learned from the social life at Trinity. One can learn about variations in lifestyle by visiting and interacting with his fellow students. For example, both students and faculty benefit from the not-typical-Trinity-student inner-city Baptist, just as he benefits from them. Professors, and some students, also have a great deal to share concerning cultures they have visited in their lifetime.

Beside these opportunities, (which are far from uniquely found at Trinity) many social activities cultivate cultural awareness. Speakers and films are often featured for this purpose, as well as diverse forms of entertainment. Lastly, because of Trinity's location, many types of institutions, museums, neighbourhoods, churches, offices, and parks can be visited to observe how different people live.

Having described much of what is important at Trinity and having illustrated some aspects of Trinity's education, I would like to conclude by pointing to what Christian education can mean here. It can mean a partnership between student and professor ... it can mean that administration listens to students and vice-versa ... it can mean learning from friends ... it can mean having a necessary talk till 2 a.m. ... it can mean a close walk with God ... it can mean beneficial debate ... it can mean an exciting lecture ... it can mean one uses his talents ... it can mean active involvement. All of these experiences, of course, demand that each student take an active part in the opportunities that Trinity provides students; passivity or indecisiveness can easily rob one of his full educational potential.

Christian education as it is presented at Trinity gives opportunities for each of its students to become culturally responsible with the expectation being that true Christian higher education requires that both our academics and our lives must be centered around God.

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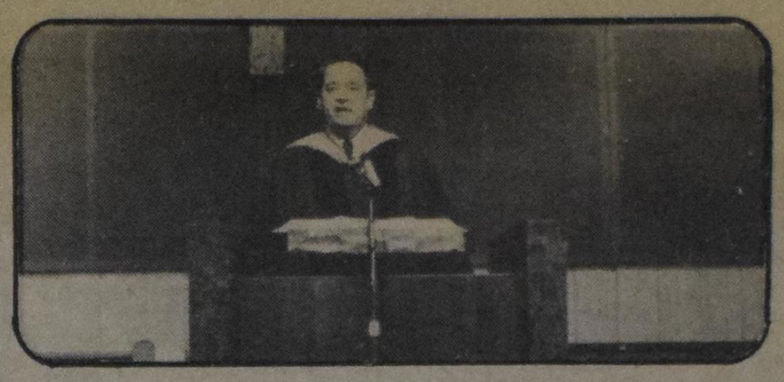

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Since liberal arts training alone is no longer sufficient for today's competitive job market in the professions, sciences and the world of business, Trinity has added professional exposure, internships, work and research experiences to its four-year B.A. and B.Sc. programs. And that sets us apart from other Christian colleges.

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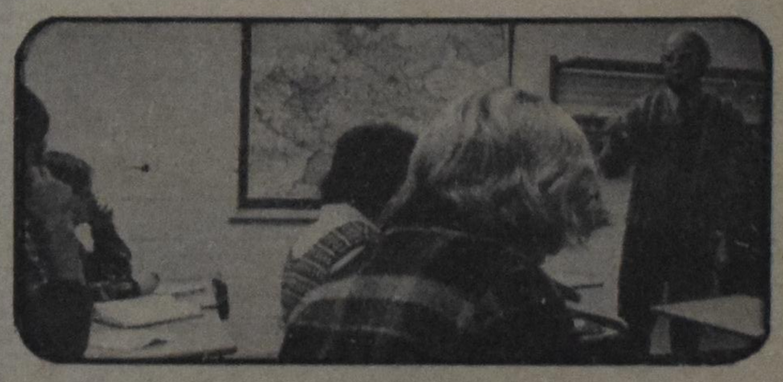

"WHERE CHRIST GIVES CONTENT TO EVERYTHING"

The Christian student in the secular university

by Nicholas Terpstra

Mr. Terpstra is a student at McMaster University in Hamilton, Ont.

One of the central themes of a Christian perspective on life and learning is that life itself is worship. Actions, emotions, expressions and philosophies relate and bear witness to basic beliefs about the structure of reality, the nature of man, and the existence (or non-existence) of God — to name but a few confessional elements.

What meaning does this have for the Christian student in the secular university? Finding himself in an atmosphere which is at best indifferent to Christianity, he finds himself in a dilemma as well. Often isolated from fellow Christians in other disciplines — meeting them only in a social or devotional setting — the hapless individual soon conforms to the presuppositions, methods and aims of the professorial professionals in his or her own discipline (be it sociology, biology or history). Many students accept this unquestioningly as "the rules of the game". Yet the more thoughtful Christian may feel uneasy about this conformity; if professional methodology and confessional beliefs do not match, a certain tension develops. Inasmuch as professional methodology itself arises out of a confessional view of life, there is a struggle of beliefs taking place.

In response to this tension, the student may decide to separate professional concerns from religious beliefs in an artificial division which elevates Christian conviction so far above daily life that one can reach it only once a week. Alternatively, these convictions may be cast aside as the decayed remnants of an insignificant faith. A third class of folk finds the tension a bit too much to bear and flees the university for the safety of a job where these problems aren't as immediately evident.

There is a fourth option however. For the student who realizes the difficulty and yet believes that there is no part of life over which Christ is not Lord and to which his Word does not speak, there is the hope — and the task — of coming to a Christian understanding of his or her discipline. This understanding is both critical and creative: critical in that it aids the student in discerning the confessional vision which underlies the theories advanced in books and lectures, and creative in that it aids the development of alternative theories which demonstrate a Christian understanding of man and reality.

The problems and responsibilities faced by the student adopting this fourth option are undeniably great. It would, however, be a mistake to see these outside of the problems and responsibilities of the Body of Christ as a whole. While each member of that Body — in this case the student — has tasks unique to his or her place and calling, it is only within the context of a mutually supporting, Spirit-led Body of Christians that these tasks can be fully performed.

What then is the student's responsibility in the secular university? Undoubtedly it has many aspects which vary according to individual students and universities. Yet inasmuch as the university or college is a place of learning, work towards the development of a Christian perspective in the student's particular field seems to be of primary importance. And it is indeed work; becoming aware of a Christian alternative requires the reading of books which offer Christian approaches to the problems and issues which characterize the student's discipline. It requires consultation with Christian professors, teachers, ministers and research institutions who realize that Christ's call extends to the transformation of intellectual affairs as well. It requires the student to take advantage of courses and conferences offered by Christian organizations in an effort to help the student come to Christian grips with his or her discipline. In short, it requires the student to take advantage of the academic work and insights of other Christians, critically examining even these and attempting to integrate them into his view of the discipline and the work which he, in turn, attempts to undertake.

Beyond this, the student should attempt to get involved in various organizations on campus. All protests to the contrary, these are often ridiculously easy to join and have a voice in. Be it as a member of the newspaper or radio (if any) staff, as part of a departmental students' organization which may sponsor public lectures or perhaps through involvement with student government, the Christian student can often work to initiate programs, sponsor speakers or feature articles promoting a Christian viewpoint.

The aim of these and any further efforts more suited to the situation existing in particular universities should be the demonstration to other students — both Christian and non-Christian — of both the nature of a Christian perspective and the reality and depth of the scholarship which comes out of it. The very existence of intelligent Christian alternatives is often a surprise to non-Christians and the character of these alternatives may serve to waken the Christian students to a sense of their wider academic responsibilities as Christians.

The sad and simple fact is that there is a certain intellectual nakedness on the part of the Christian student seeking alternatives to the dominant humanism in contemporary universities. Recognizing this, it is unrealistic to expect students to develop and up-

continued on page 14

The number and shape of things

An integrated math curriculum for the elementary school

Trudy Baker
Calvin Jongsma

Editors
Arnold H. De Graaff
Jean Olthuis
Anne Tuininga

Curriculum Development Centre
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In 267 pages, **The number and shape of things:** *thematic activities for the primary school* suggests many learning activities and directs attention to the mathematical aspects present in them. These are not math activities designed to "get across" certain concepts. They recommend ways in which experiences of the four realms of creation, the physical realm, plants, animals and people living and working together, can be structured. And they can be used to lead children to the mathematical ideas and operations that will enrich their knowledge of the overall themes.

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The Christian student in the secular university

continued from page 13

hold a Christian perspective without giving them the necessary tools. It is in this supplying of the tools that the wider community can be of such great help.

There are many tools which can be of use to the student. One of these is a widespread network of well-trained chaplains engaged in campus ministry. While such ministries are often criticized for a failure to produce "results", it should be remembered that the outcome of spiritual, academic and emotional counselling is not always immediately evident, least of all in a community which sees a virtual turnover every 3 or 4 years. Beyond such counselling and evangelistic outreach, these ministers can be of great significance as they bear witness to the all-encompassing lordship of Christ in the intellectual seat of secular humanism and as they waken the slumbering conscience of compromising Christians.

A further tool of help to the searching student comes in the form of Christian academic organizations. Among these is Inter-Varsity Christian Fellowship, an international association which unites independent study and devotional groups on university and college campuses and also publishes a large number of books on a variety of academic, personal and devotional topics. More familiar to the reformed community is the Association for the Advancement of Christian Scholarship. Committed to the reformation of scholarship, the AACS offers public lectures, summer courses, conferences, carefully chosen lists of helpful books, and a large number of academic papers dealing with the problems and issues in various disciplines and offering Christian approaches to these. Of more direct help to students is a newer program by which courses outlining the positive content and critical standpoint of a Christian perspective are offered on certain university campuses. As local organizational and financial support becomes available, the AACS hopes to extend these courses to more campuses.

These are but two ways by which the larger body of Christ may offer significant support to Christian students studying at secular universities. While the results may be difficult to guage, the need is undeniable. Our efforts at countering the many manifestations of the secular humanist world-view which we find so incompatible with Christianity must take place in those centres where that world-view is given its clearest and most articulate expression. Working together as the Body of Christ, we must seek to help in any way possible — both directly and indirectly — those students who find themselves at those centres and who must realize, if they are at all thoughtful, that what they are being taught is not confessionally neutral.

Aid to students does not always bear immediate fruit. Nor does aid to the ministries and organizations which seek to help those students. Yet to refuse that aid due to a lack of immediate "results" would betray a spirit which we could hardly be described as Christian. Our support in this, as in other areas, must be done patiently and in faith that the Lord will bless it. Working obediently in this mutually-supporting way, we may bear a Spirit-filled-and-led witness to the reality of Christ's Lordship over — and extension of his Kingdom into — the area of academic scholarship.

"Christian education is my life. I live it every day."
—Rose Vander Wall
Belleville, Ont.

I go to a Christian school because, when I got baptized, my mom and dad promised to give me a good Christian education. In a Christian school we learn to work at trying to love God, to teach his Word to people who don't know God and to make Christian friends.

Jeffery Olthoff
Grade 4
London Parental Christian School
London, Ont.

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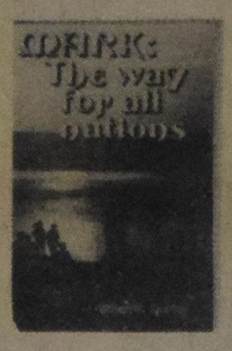
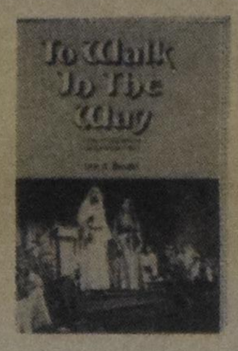
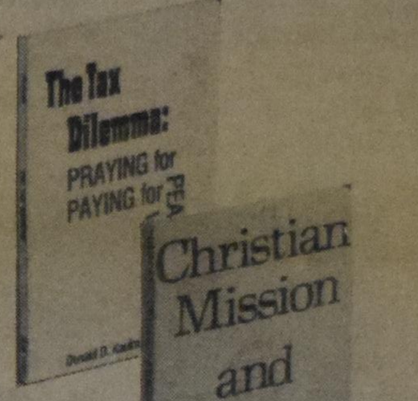
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What Christian education means to me

Christian education means a lot to me. It means: to study about God in every subject. It gives me a chance to learn about God's kingdom, why we were made, also how we should take care of God's world. It also gives me a chance to show that I am what I call myself — "a Christian."

Christian education is not only in Bible but in every subject I'm doing. When I'm working I can always know God is with me and he will take care of me, whatever I do.

In all subjects we can see that God is our creator and he created this world. In Bible we learn about the world and how God created it. We can learn that Jesus was born to save us from our sins. We can know the promises God gave to his people in the Old Testament and how each one comes true. In class we read the Bible and pray together. It gives me a good feeling to know that my brothers and I can go to a Christian school, and my sister can go to a Christian college. My parents also went to a Christian school away back. Christian education gives me a good feeling.

Carol Brouwer
Grade 6
Chatham Christian School
Chatham, Ontario

There is a place for Christian scholars

by Rick Kleer

Mr. Kleer is studying economics at the Institute for Christian Studies, Toronto.

One question often put to me by the average Torontonian is, "Are you studying at the University of Toronto?" To my response that I am a student at the Institute for Christian Studies, the next question inevitably is "Oh really? What denomination are you planning to become a minister in?"

The implication is, of course, that the only thing one can study as a Christian is religion. For many, Christianity no longer speaks to anyone or anything in the academic world at large, which they believe to be the realm of neutral, value-free Science (enter a hushed air of awe and reverence). Christianity, they say, (with a slight sneer) is something that belongs in the home and church, but not in the schools.

At the Institute for Christian Studies, however, it is firmly believed that one cannot even begin to study properly without first acknowledging the claims which God has over our lives and world. In our day-to-day work, we need to understand how God's rule over Creation changes the way we interpret the results of the work of men throughout history and, more fundamentally, how it changes the way we ourselves do scientific analysis.

Perhaps an illustration from my own little world of economics might be helpful. A common maxim of economics is that the market price for a particular produce will be determined at the point where demand equals the supply for that product. A careful analysis of such a statement, however, allows one to see that behind such a seemingly straightforward principle lies the assumption that each person "rationally" calculates the particular benefits which he might achieve from such a transaction on the basis of his own self-interest and makes his purchase accordingly. The conception of the human factor behind this principle is a person without sin (his decision will be made according to the rules of the market, because it is not "rational" — or even possible under this framework — to cheat the market) but also without virtue (he acts only on the basis of his own interests, having no concern for the fate of others involved in the same process).

Christian economists, then, need to understand how the humanism of their academic counterparts in the "secular" traditions has distorted their analysis of what it means to do economic justice and must begin to work out the consequences of God's call to stewardship for our economic theorizing and day-to-day living.

That sort of approach I see as basic to all the disciplines here at the Institute. But this is a very theoretical explanation — what does it concretely mean for us here in Toronto? I am not fully aware of the history of the Institute myself, but I recall getting the impression from my home community in St. Catharines years ago, that it was a band of radicals trying to change the world overnight. While I do find this kind of impatience in some Institute students at times, the overall thrust of the Institute is a much more serious and responsible one.

This year, we have some 35 students in attendance. They come from a wide variety of backgrounds and surprisingly few of them have been raised in the Christian school systems of the Christian Reformed tradition. Many have spent their years of education in public school systems and the universities. When confronted with the approach that the Institute was taking to academic work, they knew that here was something more meaningful than the universities had to offer them.

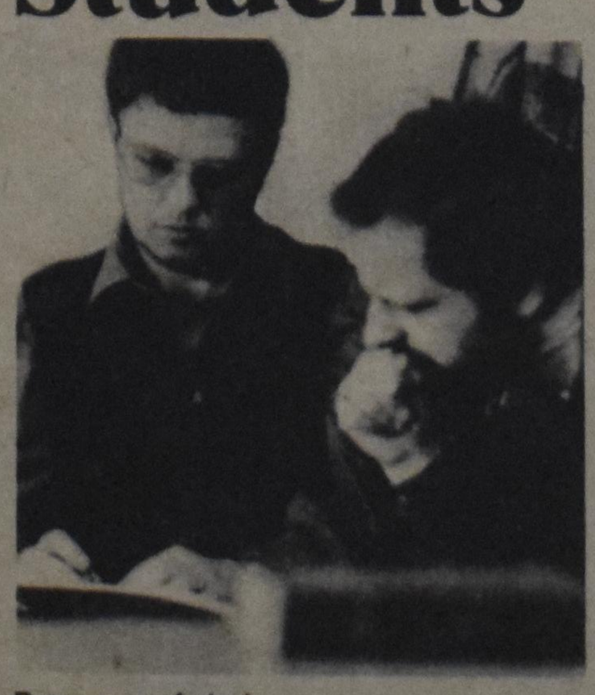
The students attend weekly, three-hour seminars (one for each course they are enrolled in) which give focus and direction to the independent work they do during the rest of the week. There are no exams, only papers. In the seminars, students are provided and work on a basic framework of ideas which is generally felt to reflect the importance of Christianity for their thinking. With such a framework in mind, a careful analysis of important thinkers in their field is performed, permitting not only critique of these thinkers, but also refinement of their own framework

If it appears, then, that the Institute is a closed mind-set, it is only because over against the diversity of approaches in the universities, it takes a fairly unified approach to the subject material. But within that approach, there is more than enough room for open-mindedness and (hopefully) constructive disagreement. It gives the freedom and atmosphere for sharing problems and ideas which would simply be laughed at in the university classrooms.

From here, some will go on to doctoral work and others to activities at a less theoretical level. But the common motivation, as I see it, is to debunk the idea that Christianity is only for the home and church, and to be busy discovering (and helping others to discover) the many ways in which our faith guides us to do Christian action in a world which stands in need of substantial healing.

Now that all sounds perhaps a touch too pious. And certainly the Institute has its failings. There is dissension, perhaps a touch of intellectual elitism, and not enough real community. But the mere fact that it continues to exist despite a severe lack of funding at times is a tribute to the integrity of the people involved in it. There is a crying need for more funds and an even more important need for students. And it is to the Christian community at large that we look to meet those needs.

An Invitation to Reformed Christian Students



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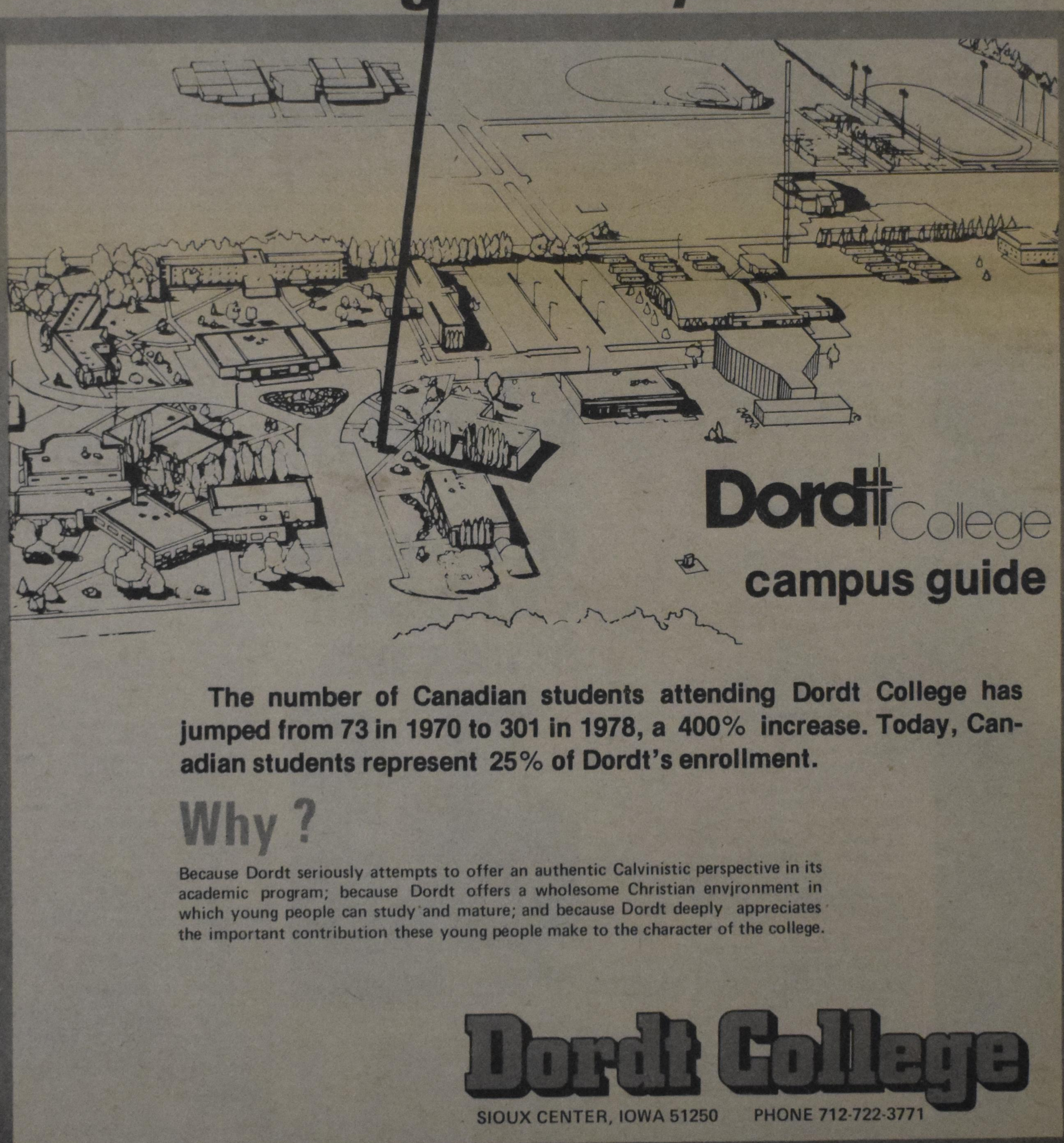

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Christian labour faces a challenge in the 80's

by Keith Knight

SURREY, B.C. — Christian Labour Association representative, Co Vanderlann addressed some 150 people during the spring banquet of the Fraser Valley chapter of the CLAC.

The dinner was held March 17 at Fraser Valley Christian High School, chaired by Neil Roos, Western representative of the CLAC.

In his speech, Mr. Vanderlaan mentioned the recent merger of the Christian Trade Union of Canada (CTUC) and the CLAC. He indicated that it would present one unified witness in the field of labour.

"A Christian labour movement is very important in this day and age," Mr. Vanderlaan said. He went on to cite three examples of working groups which they represent and how their Christian principles were both welcomed and rejected. The plants were located in Sarnia and Windsor, Ont. The three examples, he said, were "a clear indication of the two-edged sword of the Gospel."

"The Gospel must be heard in the plant loud and clear. When the CLA begins to bring healing, then the two-edged sword of the Gospel cuts both ways, and that hurts."

Young men have been captured by the gods of our times, he said. "Young men drop out of school and get jobs which pay $8 an hour with full benefits, health and dental care, extended vacations, and job security. Life is so good, so prosperous that they forget that their life must be Christ-centered."

"Christ-centered; that is what life is all about. The CLA is an instrument to instill that Christian framework. That is our challenge in the 80's ... to be a Christian witness."

The theme for the evening was: The 80's — challenge and response. The challenge to be a Christian witness was certainly brought out but his speech lacked a focus on a Christian response in the area of labour. How can labour, whether or not it is union-organized, reflect that kind of witness?

Mr. Roos, earlier in the evening, mentioned the series of meetings across Western Canada which the CLA is conducting and announced that the CLA will be opening up a regional office in Edmonton soon to service the needs of the Prairies and B.C.

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3350 Fairview St.
Burlington, Ont.
Tel. (416) 639-3171
Ebby Vandyk
Ann Vanderhout

ROOS travel agency
Brampton, Ont.
80 Main St. N., Tel. 453-2011
Georgetown, Ont.
296 Guelph St., Tel. 877-0138

Classified Advertising

CLASSIFIED RATES

Births.....$6.00
Marriages & Engagements....8.00
Anniversaries.....10.00
Obituaries.....9.00
Notes of Thanks.....6.00
All other one-column classified advertisements: $4.20 per column inch with a minimum of $6.30. For letters under box number, $1.00 extra.

CALVINIST CONTACT
99 NIAGARA STREET
ST. CATHARINES, ONT. L2R 4L3

Notes of Thanks

BOOT: We wish to thank our children, relatives and friends for making our 25th Wedding Anniversary an unforgettable day. Thanks for the many cards and gifts. We thank God, above all, for his blessings and care.
John and Co Boot, Freelton, Ont.

Births

SCHMIDT: Rick and Shirley thank God for the safe arrival of their first child, CARLENE JOHANNA, 9 lbs., 1 oz., born March 30, 1979. Third grandchild for Mr. and Mrs. W. Rutgers of Brockville, Ont. and Mr. and Mrs. H. Schmidt of Hamilton, Ont.
116 Oneida Blvd., Ancaster, Ont. L9G 3C8.

Marriages

BERGMAN-EGGINK: Mr. and Mrs. E. Bergman of R.R.3, Caistor Centre, are happy to announce the forthcoming marriage of their daughter, DEBORAH, to MR. JACK EGGINK, son of Mr. and Mrs. Geert Eggink of R.R.1, Jarvis, Ont. The wedding ceremony will take place, D.V. on April 21, 1979 at 4 o'clock in the Chr. Ref. Church of Wellandport, Ont. Rev. H. Katerberg officiating.

DEGELDER-TIGCHELAAR: Klaas Joh Tigchelaar and Ena Degelder are happy to announce that they were joined in marriage on March 28, 1979 by Rev. Dirk Velthuizen in Fruitland Chr. Ref. Church, Ont.

Anniversaries

Oudega (W) Taber
1929 1979
It is with joy and thankfulness to the Lord that we wish to celebrate with our parents, grandparents and great-grandparents,

LUBBERT BOUWMAN
AND
ULKJY BOUWMAN
(nee de Groot)

the occasion of their 50th Wedding Anniversary on May 10, 1979. Congratulations Dad and Mom, it is our hope and prayer that God will continue to bless you in the years to come.
Ben & Joan Bouwman — Vauxhall
John & Ann Nieuwenhuis — Lethbridge
Rudy & Nancy Bouwman — Calgary
Ted & Henny Bouwman — Taber
Herman Bouwman — Winnipeg
Minno & Agnes Bouwman — La Glace
Ulke & Winny Bouwman — Grand Praire
Jake & Dorie Bouwman — Prince George
35 grandchildren and 1 grandchild.
Open house will be held on Saturday, May 12, in the Heritage Inn in Taber from 8:00-10:30 p.m.
Home address: 5806 55 St., Taber, Alta.

Share your family news with us.

1954 April 30 1979
"In all thy ways acknowledge him and he shall direct thy paths" Prov. 3:6.
With joy and thanksgiving to our Lord, we wish to congratulate our parents,

TJITTE and HAMMIE
DE BOER
(nee Lenos)

with their 25th Wedding Anniversary, April 30, 1979.
With love, their children:
Julie & Peter Kaufman; Paul, Michael
Rosaline
Arnold
Michael
Open reception will be held, D.V., April 30, 1979 in the Hagersville Community Centre, Hagersville, Ontario.
R.R.#3, Hagersville, Ont. N0A 1H0.

Friesland St. Catharines
1934 May 17 1979
Thursday, May 17, D.V., with thankfulness and praise to God, we hope to celebrate with our parents, grandparents and great-grandparents,

GEORGE DEVRIES
and
LOIS DEVRIES
(nee DeHaan)

the happy occasion of their 45th Wedding Anniversary.
"What we see now is like the dim image in a mirror; then we shall see face to face" I Corinthians 13:12.
Harry & Helen Van Egmond
Peter & Judith DeVries
Gilbert & Sharon Swick
10 grandchildren and 2 great-grandchildren.
Open house, Saturday, May 19, 1979, from 2-4 p.m. in the Maranatha Christian Reformed Church, Scott St., St. Catharines, Ont. Best wishes only.
Home address: 9 Sullivan Dr., St. Catharines, Ont. L2N 1K3.

Medicine Hat Burdett
1954 John 2:1-11 1979
With joy we celebrate, with our parents,

BOB and YVONNE
DYKSTRA
(nee Veenstra)

their 25th Wedding Anniversary. They were united in marriage on May 3, 1954. We thank the Lord for guiding and leading them, and for the many blessings he has given to them. It is our prayer that the Lord will continue to bless them for many more years. Happy Anniversary, Dad and Mom!
Children:
Andy & Bev Dykstra—Burdett
Bob
Rick
Wendy
Ted
Janice
Home address: Box 49, Burdett, Alberta T0K 0J0.

With joy and thankfulness to the Lord, we hope to celebrate on May 17, 1979, the 40th Wedding Anniversary of our dear parents and grandparents,

ANDRIES and LUTSKE
HOFSTEDE
(nee Binnema)

We thank God for the love and guidance he has given them and pray that he will continue to bless them in their lives together.
With much love and respect, their children and grandchildren:
Richard, Jackie, Stephanie Hofstede — Bowmanville
Joe, Pearle, Marnie, Jordie Hofstede — Scarborough
Abe, Sharon, Shawn, Jason, Tamara Hofstede — Janetville
Ben, Mary Jane, Jamie, Angela Hofstede — Scarborough
Bruce, Tena, Cathy, David Ashby — Oshawa
Harry, Marie, Tammy, Kristie Hofstede — Leskard
Corrie Hofstede — Scarborough
Doug, Betty, Debbie, Heather Wright — Bowmanville
Pat Hofstede — Bowmanville

Anniversaries

Aylmer Brownsville
1954 1979
Wedding Text
"As for me and my house, we shall serve the Lord." Joshua 24:15b
With joy and thankfulness, the Lord willing, on May 7, 1979, we hope to celebrate with our parents,

GEORGE and IDA
JANSSEN
(nee Van Gurp)

their 25th Wedding Anniversary
We are thankful for God's grace bestowed in the past, and pray that our heavenly Father will continue to bless them in the years to come.
Their thankful children:
Joanne & Tony Buist
Ida
Bernice
Shirley Ann
Marlene
Beverly Elaine
Open house will be held on May 7, 1979 at the Brownsville Community Hall from 8 to 10 p.m.
Home address: R.R.#1, Brownsville, Ont. N0L 1C0.

1944 April 26 1979
With joy and thanksgiving to our loving God, we wish to congratulate our parents,

AART and ALI JONGEJAN
on their 35th Wedding Anniversary.
We pray that they may continue to experience God's love and guidance in the years to come.
Their children and grandchildren:
Bill & Fran; Jeremy, Alison, Caroline, Julie — Goderich
Rick & Ruth; Philip, Charleen, Nicole — London
Garry & Audrey; Sharon — Brantford
Home address: R.R.#2, Bayfield, Ontario N0M 1G0.

Zwinderen Dr. Drayton, Ont.
1929 1979
"Looft den Here mijn ziel, en vergeet niet een van Zijn weldaden."
With joy and thanksgiving to God, we hope to celebrate, the Lord willing, on April 30, the 50th Wedding Anniversary of our dear parents, grandparents and great-grandparents,

BEREND KATERBERG
and
JACOBA KATERBERG
(nee Offereins)

We pray that the Lord will continue to bless and guide them.
Their thankful children:
Jean & Al Kiers — Moorefield, Ont.
Matty & Hill Engelage — Brooklin, Ont.
Minny & Kars Kiers — Ft. St. John, B.C.
Henk & Roelie Katerberg — Moorefield, Ont.
Fanny & Gary Donkersgoed — Moorefield, Ont.
John & Mary Katerberg — Ft. St. John, B.C.
36 grandchildren and 3 great-grandchildren.
A reception will be held on April 30 from 2-5 in the Moorefield Community Centre, Moorefield, Ont.
Best wishes only.
Box 87, Drayton, Ont. N0G 1P0.

With happiness and gratitude to our heavenly Father, we hope to celebrate the 25th Wedding Anniversary of our parents,

JOHN and ANNE
TADEMA
(nee Valstar)

on April 24, 1979. We pray that the Lord will continue to bless them for many years to come.
Their loving children:
Joyce — Simcoe
Debbie & Theo
Harold
Linda
Home address: 46 Park Ave., St. Thomas, Ont.

Anniversaries

Diever April 29 Wainfleet
1939 Psalm 128 1979
It is with joy and thankfulness to the Lord that we wish to celebrate with our parents and grandparents,

MICHEAL and HARMINA
KIERS
(nee Moes)

the happy occasion of their 40th Wedding Anniversary on April 29, 1979. Congratulations Mom and Dad. It is our hope and prayer that God will continue to bless and keep you in the years ahead.
John & Ruth Kiers; Monica, Janice — Wainfleet
Betty & Jack Knight; John — St. Catharines
Henry & Joanne Kiers; Mitchell, Frederick, Jacqueline — Caistor Centre
Harry & Dianne Kiers; Jeff — Wainfleet
Wayne & Tess Kiers; Rachel, Micheal — Smithville
Alice & Ralph Smit; Lisa, Andrea, Jonathan — Smithville
Ralph — Ottawa
Michael — St. Catharines
Open house, Sunday, April 29 from 7 p.m. to 10 p.m.
Best wishes only.
Home address: Church St., Wainfleet, Ont. L0S 1V0.

Vroomschoop Goderich
Holland Ont.
1934 1979
With thanks to God, we like to congratulate our parents, grandparents and great-grandparents,

TEUNIS KOLKMAN
and
LENA KOLKMAN
(nee Stegeman)

on their 45th Wedding Anniversary, and pray he will keep them many more years in his care.
Their children:
Steintje & Herman Schoemaker — Goderich
Bernie & Kinie Kolkman — Goderich
Bert & Ann Kolkman — Lambeth
Bill & Cynthia Kolkman — Coaldale, Alta.
John & Bev Kolkman — Goderich
Joanne & Jack Chambers — Goderich
Henry & Sue Kolkman — Goderich
Mary Kolkman — London, Ont.
Leonard Kolkman & Laurie (fiancee) — Goderich
19 grandchildren and 2 great-grandchildren.
Reception, May 4, 1979, at Saltford Valley Hall, Goderich, from 2-5 and 8-12.
R.R.#3, Goderich, Ont. N7A 3X9.

1954 1979
Bowmanville Beamsville
On May 1, 1979, we hope to celebrate with our parents,

HENRY and ELLY
ZUIDERSMA
(nee Rozema)

their 25th Anniversary.
It is our prayer that the Lord will guide and keep them through the years to come.
With love, their children:
Henry — Vineland, Ont.
Dorothy & Brian Rutgers — Beamsville, Ont.
John & Linda — Wainfleet, Ont.
Annette & Charles (engaged)
Melvin — at home
Dianne — at home
58 Lincoln Ave., Beamsville, Ont. L0R 1B0.

On April 21, D.V., our friends hope to celebrate their 30th Wedding Anniversary,

WILLIAM VAN WELY
and
ADRIA VAN WELY
(nee Loof)

We thank God for his love and care through all these years and we also thank him for their friendship. We pray that the Lord will grant them many more years together for their children and friends.
Rien and Wil Van Veen.

Anniversaries

Belleville Bloomfield
1954 1979
"He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake." Ps. 23:3
The Lord willing, on April 23, 1979, we hope to celebrate with our parents and grandparents,

WILLIAM PRINZEN
and
BETTY PRINZEN
(nee Geertsma)

their 25th Wedding Anniversary.
That the Lord may spare them many more years together and for us, is the wish of their children.
Christine & Jack Vanderniet; Robert, Laura — Brighton, Ont.
Bernard & Diane Prinzen; David — Bloomfield, Ont.
Andy & Grace (Koopmans)
Bill, Dick, Janie, Joanna, Julia Prinzen all at home.
Open house will be held on Monday, April 23, 1979, beginning at 7 p.m., in their home, at 30 Main Street, Bloomfield, Ont.

Hoogeveen, Dr. Woodstock, Ont.
1939 1979
By the grace of God, the Lord willing, we hope to celebrate the 40th Wedding Anniversary of our parents,

ROELOF and HENDRIKA
SOL
(nee Prins)

on Sunday April 29, 1979.
We thank the Lord for giving them many years together, and pray for his continued care in the years to come.
Their children and grandchildren:
Ralph & Joanne Sol; Lyn, Randy & Jeff — Woodstock, Ont.
Ray & Marg Hettinga; Ron, Darryl & Gene — Woodstock, Ont.
Clarence & Wilma Sol; Karen, Kevin, Sherrie & Dwayne — Stratford, Ont.
Ben & Christine Klein Geitink — Cambridge, Ont.
Home address: 696 Brant St., Woodstock, Ont.

1954 1979
Eindhoven Oshawa, Ont
April 22
With joy and thanksgiving to God, we hope to celebrate the 25th Wedding Anniversary of our dear parents,

JOHN and INGE
VANDEPOL
(nee Stuurstraat)

It is our hope that they will have many more happy years together.
Their thankful children:
Jane & Stan Piersma
Linda — at home
Alan — at home
Renee — at home
We will celebrate this occasion on May 19, 1979 so that our grandparents may be with us from the Netherlands. Open house from 2-4 p.m. in their home.
Home address: 868 Glenforest St., Oshawa, Ont. L1J 5P4.

Terneuzen Grimsby
1949 April 21 1979
"The eternal God is your dwelling place, and underneath are the everlasting arms" Deut. 33:27a.
With gratitude to God, and joy in our hearts, we wish to congratulate our parents and grandparents,

WILLIAM JOHN VAN WELY
and
ADRIANA MARIA VAN WELY
(nee Loof)

on their 30th Wedding Anniversary.
We pray that God will continue to bless them and grant them happiness with each other and with us, their children and grandchildren:
John & Edna Van Wely; Sean, Jeffrey, Mark
Paul & Mary Carney; Scott, Jonathan, Leigh
Rob & Rose Van Wely
Susan Van Wely & Art Schaafsma
Theo Van Wely
Home address: 18 Baker Rd. N., Grimsby. L3M 2W7.

Classified Advertising

Anniversaries

Andijk R.R.#3, St. Thomas
1939 1979

Psalm 105:1-8

On April 27, we hope to remember the 40th Anniversary of our dear parents and grandparents,

JACOB TENSEN
and
TRYNTJE TENSEN
(nee Dekker)

May our covenant God, who brought them and us together, keep them for many more years to come!

Harry & Marja Marissen; Michael (in Grand Rapids), Richard, Mark & James — St. Thomas
Peter & Linda; Tim & Ben — Grimsby
John & Leny Braaksma; Jackie & Heidi — Camlachie
Bill & Jenny Kapteyn; Sonya, Yolanda & Wm., Jr. — Sarnia
Henry & Annette — Bowmanville
Wim — London

Open house will be held on May 25 from 8-10 p.m. at the Ebenezer Christian School, 77 Fairview, St. Thomas.

Hoogeveen Jarvis
1924 1979

The Lord willing, on May 3, 1979, we hope to celebrate with our parents, grandparents and great-grandparents,

WOLTER TER STEEGE
and
ZWAANTJE TER STEEGE
(nee Koster)

their 55th Wedding Anniversary. Thankful to God, we pray that he will bless and keep them.

Ann & Martin VanderHeiden — Hamilton, Ont.
Gerald & Martha Ter Steege — Delevan, U.S.A.
John & Henny Ter Steege — Jarvis, Ont.
Hilda Vis — Hamilton, Ont.
Cor & Joyce Vandriel — Hamilton, Ont.
George & Mary Ter Steege — Mississauga, Ont.
Jane & John Wiersma — Hamilton, Ont.

25 grandchildren and 1 great-grandchild.

Open house will be held at home on Thursday, May 3, 1979, from 3-5 p.m.

R.R.#1, Jarvis, Ont.

1934 1979
Delft Holland Marsh

With joy and thanksgiving to our Lord, we wish to congratulate our parents and grandparents,

ARIE and ADRIANA
VANDER KOOIJ
(nee de Ruiter)

on the occassion of their 45th Wedding Anniversary. We have been privileged to read their wedding text in their daily life.

"En Jezus was ook genood ..." John 2:2a

Their grateful children and grandchildren:

Chris & Rita Bydevaate; Leonard, Audrey & Jeffrey — Georgetown, Ont.
Harry & Klaaske Vander Kooij; Anna & Raymond — Holland Marsh, Ont.
John & Sara Veenstra; Jeannette, Peter, Marguerite, Henrietta & Valerie — Smithers, B.C.
Peter & Leni Vander Kooij; Gwendolyn, Cynthia, Andrea & Peter John — Bradford, Ont.
Harry & Corrie Langendoen; John, Adrianna, Lana Joy & Sarah — Elmira, Ont.
Harry & Audrey Kruisselbrink; Leroy, Jaunita & Charmaine — Smithers, B.C.
Peter & Margaret Mostert; Joanne & Wanda — Kitchener, Ont.
John & Lita Vander Kooij — King City, Ont.
Chris & Barbera Vander Kooij; Luke — Alliston, Ont.

Open house will be on May 5, 1979, from 3-5 p.m. in the Holland Marsh Senior Citizen Centre.

Home address: R.R.#2, Newmarket, Ont. L3Y 4V9.

Obituaries

On April 24, 1979, with joyful praises and thanksgiving, we hope to celebrate with our dear parents and grandparents,

ALBERT and NELLY
VAN BENTHEM
(nee DeKleer)

their 25th Wedding Anniversary. May the Lord bless and keep them for many more years together as he has done so richly.

With love, their children and grandchildren:

Evert & Allison Van Benthem; Amanda, Nancy, Joey — Ottawa, Ontario
Wesley & Margaret Beimers; William, Andrew — Renfrew, Ont.
Alida Van Benthem & Henk Herweyer (engaged)
Jim
Albert
Andrew
Christopher

A reception will be held at the Calvary Christian Reformed Church, Ottawa East, Ontario at 7:30 p.m. on April 28, 1979. All friends, relatives and acquaintances are welcomed to join us on this happy occasion.

Home address: R.R.#6, Box 555, Ottawa, Ontario K1G 3N4.

1939 1979

On April 26, the Lord willing, we hope to celebrate with our parents, and grandparents,

ABRAHAM VANDER LUGT
and
TJAMKE JELLES VANDER LUGT
(nee Doorduyn)

their 40th Wedding Anniversary. We pray that God will continue to bless them for many more years to come.

Al & Bea Moesker; Nicole & Freddie — Kingston, Ont.
Harry & Sue Vander Lugt; Kiera — Toronto
Eline & Fred Tiesma; Brent, Shawn & Erin — Saint John, N.B.

Open house on Thursday, April 26, 1979, from 10:00 a.m. on, at their home, 60 Matchedash St. N., Orillia, Ontario.

Hoogeveen Newmarket
1934 1979

On Saturday, May 5, 1979, the Lord willing, we hope to celebrate with our dear parents and grandparents,

ALBERT STEVENS
and
GRACE STEVENS
(nee Koster)

their 45th Wedding Anniversary. We pray that the Lord may bless them, and keep them in his care for each other and for us. This is the wish of their thankful children and grandchildren:

Bill & Jenny Stevens; Albert, Arthur, Annette, Richard — Newmarket, Ont.
Walter & Ann Dryfhout; Margaret, Marlene, Clara, Cindy — Newmarket, Ont.
Harry & Clara Dykxhoorn; Paul, Jeffrey, Sandra — Georgetown, Ont.

Open house will be held on Saturday, May 2, for them, from 2 to 5 at the home of Walter and Ann Dryfhout, Glenville Farms, R.R.2, Newmarket, Ont.

R.R.#2, Graham Side Rd., Newmarket, Ont.

Obituaries

The Christian School community of St. Catharines, Ont, extends its love to Gary and Anne Van Eyk and their family in the sudden death of their son,

MICHAEL

He was a grade 1 student at Calvin Memorial Christian School, St. Catharines, Ont. It is our fervent prayer that the Lord will continue to surround us all with his loving kindness.

Association for Christian Education, St. Catharines, Ont.

Obituaries

On April 3, 1979, the Lord took sudden ly our dear ly beloved son and brother,

MICHAEL JASON VAN EYK

in his seventh year.

"Life is eternal," our Lord said.
So we do not think of our son as dead -
For death is only a stepping stone
To a beautiful life we have never known.
So trust in God and doubt him never
For all who love him live forever.
With these thoughts we go forward, assured that Michael is with Jesus and our task is completed.

Always to be remembered by his mom, dad, Paul and Natasha.

Gary and Anne Van Eyk, 80 Cherie Rd., St. Catharines, Ont. L2M 6L7.

Donderdag 22 maart nam de Here plotseling van ons weg, onze lieve moeder en oma,

GRADA WESSELINA RENSINK

op de leeftijd van 77 jaar.

Romeinen 14:8.

H. Westerveld-Rensink and H. Westerveld — Terra Cotta
A. Ebbers-Rensink and J. Ebbers — Aalten
H. Rensink and D. Rensink-Heusinkveld — Aalten
D. Rensink-Nyman — Picton
G. Nyman-Rensink and J. Nyman — Wellington

Klein en achterkleinkinderen.

Heegtweg 3, Aalten.

"And we know that to them that love God, all things work together for good " Romans 8:28.

The Board of Directors, Advisory Committees, Management and Staff of St. Willibrord Credit Union Limited, would like to express their deepest Christian sympathy to Mrs. Gretha Van Ommen and family in the sudden passing away of their husband and father, and our friend,

BILL VAN OMMEN

who served our Sarnia branch and its members for many years cheerfully, and his service was and is an example to many of us.

"When we are called to part
It gives us inward pain,
But we shall still be joined in heart
And hope to meet again!"

Romans 8:28

"And we know that God causes all things to work together for good to those who love God, to those who are called according to his purpose."

Suddenly the Lord took to himself, on April 3, our dear friend,

BILL VAN OMMEN

at the age of 47 years.

May the Lord comfort Greta and the children. We will surely miss Bill in our Bible study group.

Henk & Sia Vander Hulst
Art & Betty Veenbaas
Ted & Gerry Vander Goot
Jane Das
Ann Vander Vies
Sarnia, Ont.

Suddenly the Lord called home, on April 3, 1979, and promoted to glory, our fellow elder,

MR. HERMAN W. (BILL)
VAN OMMEN

at the age of 47 years.

Our deepest sympathy goes out to Mrs. Van Ommen and her children. Their comfort, and ours is expressed in this word of the Lord:

"For I am sure that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor anything else in all creation, will be able to separate us from the love of God in Christ Jesus our Lord." Romans 8:38, 39

Council of Redeemer Christian Reformed Church, Sarnia, Ont.

Obituaries

On April 3, 1979, the Lord, in his infinite wisdom, suddenly took unto himself our dear son, brother-in-law and uncle,

HERMAN WILLEM VAN OMMEN

Mr. & Mrs. K.P. Smit — Sarnia, Ont.
Henk & Tiny Smit — Amsterdam
Ann & Symen Tymstra — Sarnia, Ont.
Corrie & Stan De Jong — St. Catharines, Ont.

and nieces and nephews.

"I am the resurrection and the life; he who believes in me, though he die, yet shall he live." John 11:25

"For by grace you have been saved through faith; and this is not your own doing, it is the gift of God." Eph. 2:8

In this assurance our beloved father, grandfather and great-grandfather passed on to eternal glory on Good Friday.

ANDRIES ZYLSTRA

beloved husband of the late Anke Bergsma.

Marie & Bill Haartman — Hamilton
Cecil — Hamilton
Joan & Dick Vanhuis — Hamilton
Nettie & Karel Vahrmeyer — St. Catharines
Tom & Lina — Cambridge
Andrew & Hilda — Waterdown
Agnes & Bill Smit — Hamilton
Mark & Corrie — Jordan Station

St. Catharines, April 13, 1979

29 grandchildren and 5 great-grandchildren.

Funeral service was held on Monday, April 16, 1979 from the Maranatha Chr. Ref. Church.

24 Simpson Rd., St. Catharines, Ont. L2N 6P4.

Real Estate

Farms For Sale

Cage layers:

38000 basic quota: 80 acres land, all workable. Barns fully automatic — feed and egg gathering. All nearly new equipment. Good 3 bedroom brick ranch home, situated in Niagara Penninsula.

30000 basic quota: 20 acres land. Buildings in good condition. Niagara Penninsula area.

Hog farms:

85 sows: new farrowing barn plus barns to finish 500 hogs per turn. 100 acres good land, with 40 acres planted to fall wheat. Good 3 bedroom brick ranch home near Jarvis. Good financing — owner anxious to sell. Don't miss this one!

600 sow operation: A real going concern. Showing tremendous returns. Ideal for a company or family farm.

For more details call:
Keith Miller
ROOKE REAL ESTATE LTD.
REALTOR
220 Broad St. E., Dunnville, Ont.
Phone: 416-774-7624 or
416-774-4077 [evenings]

Ministers Needed

Kingston: The First Chr. Ref. Church of Kingston, Ont., needs a second minister to be part of a new team ministry. Interested persons please contact:

John Feenstra, clerk,
First Chr. Ref. Church, Kingston
P.O. Box 1161, Kingston
Ontario K7L 4Y5

Misc.

For **job and business opportunities,** look in the **Tillsonburg** area. A hearty welcome awaits you at the Tillsonburg Christian Reformed Church.

Services: 9:00 a.m. and 2:30 p.m. in the St. Andrews Presbyterian Church, corner Bidwell and Brock. Rev. C. Pool - 519-842-3132.

For Rent

Stratford Shakespearean Festival
Accommodations in Christian home. Don't be disappointed. Reserve now. Single bed — $10.00, Double bed — $12.00, Twin beds — $14.00. For reservations write to Stratford Chr. School Society, c/o T. Talsma, 165 Church St., Stratford, Ont. or phone I. Bakker (519) 271-7573 or Mr. Frankruyter (519) 271-6038.

FOR RENT: 2 bedroom apartment, with bathroom, kitchen and livingroom on first floor. Write or phone:

Mr. H. Van Amerongen,
496 Cochrane, Hamilton, Ont.
L8K 3X3
Phone: 547-8451

Real Estate

Cottage For Sale

Fully furnished three bedroom lakefront cottage on very private wooded lot in Muskoka. This clean and attractive cottage features a full cedar deck, wood-burning stove, two boats, and includes all household living necessities for immediate occupancy. $35,900.

Call [416] 335-4910
or [519] 745-3295

Home For Sale

St. Catharines - Niagara Falls

3 bedroom semi-detached, fully fenced, landscaped and decorated. Other Christians in neighbourhood. Terms to suit.

Stan J. Pilon
8159 Lynhurst Dr., Niagara Falls,
Ontario L2H 2A3
Phone: 416-358-5619 [evenings]

Ready to move or retire?
Come and live in Strathroy!

We offer you a 10 year old, white brick bungalow. Large livingroom with air conditioner, combination kitchen/diningroom, three bedrooms, three piece bathroom. Recroom, bedroom and laundryroom in basement. Nice landscaped lot, patio in backyard. Garage with automatic door opener. Walking distance from Chr. Ref. Church and Chr. School, about 10 minutes from downtown.

Call: 519-245-0454.

London, Ontario

Century 21

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bus. [519] 438-4121
res. [519] 672-2283

We're the neighbourhood professionals TM

Classified Advertising

Teachers Needed

Brampton: The John Knox Christian School invites applications for a part-time remedial teaching position. Please send inquiries and applications to: **I. Witteveen, prin.**
82 McLaughlin Rd. S.
Brampton, Ont. L6Y 2C7
Tel. 416-451-3236 [school]
or 416-457-7250 [home]

Cambridge: Cambridge Christian High is seeking a teacher for September, 1979, in the **Graphic Arts**, including drafting and the creative aspects of art. Must have qualifications also in one of the following areas: **English, History** or **Phys. Ed.** Apply to: Cambridge Christian High, P.O. Box 244, Waterloo, Ont. N2J 4A4. Phone: 519-745-0171 (school).

Chatham: Calvin Christian School invites applications for a possible teaching position in K-3. Please send inquiries and application to J. Postma, principal, 72 Tissiman Ave., Chatham, Ont. N7M 4G5 or phone 519-352-4980 (school) or 519-352-7427 (home).

Oshawa: Immanuel Christian School will have a vacancy in a grade 6/7 combination of about 25 pupils beginning Sept. 1979. To apply please send a complete resume including education experience and references in c/o Mr. P. Van Manen, Principal, Immanuel Christian School, 849 Rossland Rd. W., Oshawa, Ont. L1H 7K4 or telephone (416) 728-9071.

Smithers-Telkwa: The Smithers and Telkwa School Society will be needing teachers for **business education** for our high school in September, 1979. Please contact: George Koopmans, Box 3635, Smithers, B.C. V0J 2N0. Phone: 604-846-5509 (home) or 604-847-4238 (school).

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Bible Study

Due considerations for Lindsey fans

Hal Lindsey and Biblical Prophecy by C. Vanderwaal; published by Paideia Press, St. Catharines, Ont., 1978, and **Is the Bible a Jigsaw Puzzle** ... by T. Boersma; published by Paideia Press, 1979. Reviewed by Dr. W. Stanford Reid, Guelph, Ontario.

Since both these books deal with the same topic: Hal Lindsey's use of biblical prophecy, it seems best to look at them together. Both of them were originally written in Dutch by Reformed thinkers, Dr. Vanderwaal being a writer in the field of theology, church history and with a particular interest in the exegesis of the Book of Revelation, and Rev. T. Boersma, a minister in the Netherlands, although the material in the book does not make clear which is his denomination. Generally speaking the translations from the Dutch to English have been well done, although Theodore Plantinga's translation of Vanderwaal's book is somewhat more popular in style than that of Elizabeth Vanderkooy Roberts.

We should say right at the beginning that both of them are opposed to Hal Lindsey's concept of biblical prophecy and how it should be understood. They both feel that he does not really come to the Scriptures with the proper approach, for he has adopted the dispensationalist point of view of Dallas Theological Seminary which is basically wrong.

Their reason for holding this position is that Lindsey, following the Dallas teaching, sets forth the view that the Jews remain God's chosen people for whom there is a special future, and fails to recognize that the true Israel of God is not the racial or political entity known as Israel, but the Church of Christ. There is, therefore, a fundamental error in interpretation of both Old and New Testament prophecy. Added to this, they both disagree with Lindsey that biblical prophecy is for the purpose of writing of events before they happen, much as a newspaper reports what has already taken place. They both feel that Lindsey is twisting Scripture to fit into a pattern with which he has already approached it. But, after this much agreement in their views of Lindsey, they diverge in their thinking when they expound their own views.

Vanderwaal insists on what he terms a "covenantal approach" in which he seeks to interpret Revelation in what he terms convenantal terms. By this he means that the Apocalypse was not written to give prophecies concerning the future, but was an anti-Jewish tract warning them of

continued on page 12

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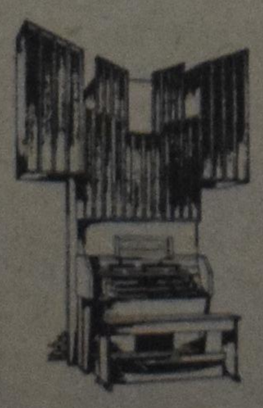

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Calendar of events

Apr. 21	First CRC Hamilton, 50th Anniversary dinner in H.D.C.H. at 7:00 p.m.
Apr. 21	Christian Labour Association of Canada's 27th convention, Silverthorn Collegiate Institute, 291 Mill Rd., Etobicoke (Toronto), Ont., starting at 9:30 a.m., with speakers Dr. Bernard Zylstra and Ed Grootenboer.
Apr. 21	Frisian Variety Night in the Jarvis District Christian School at 7:30 p.m.
Apr. 21	Concert of St. Thomas Male Choir "Crescendo" in the Bowmanville Rehoboth Christian Reformed Church, 8 p.m.
May 4-6	James Ward, contemporary Christian rock-jazz pianist and vocalist, will be in concert in three Alberta centres: **May 4** - Calgary, **May 5** - Edmonton and **May 6** - Lethbridge. Watch for local announcements.
May 11	Third annual Christian High School choir festival, concert with 450 voices from seven schools, in the Humber College gymnasium, Highway 27 north of Highway 401, at 8 p.m.
May 12	Festival of Dutch Sacred Music in the First Chr. Ref. Church, Guelph, Ont. at 7:30 p.m.
May 13	Mother's day worship service in the Dutch language in the First Chr. Ref. Church, Guelph, Ont. at 3:00 p.m.
May 16	Mini-Convention of the Eastern Ontario and Quinte Leagues, McArthur College, Queens University, Kingston, Ont. at 10 a.m. Cost: $6.00 per person.

Andre Knevel in concert:
April 28 at 8:15 p.m. in St. Catharines, St. Thomas Anglican Church, with Gus Jonkers, trumpet. **May 2** at noon (12:10-12:50 p.m.) in the St. Paul's Presbyterian Church, downtown Hamilton. **May 5** at 8:15 p.m. in the Mount Hamilton Chr. Ref. Church, with choir director John Hunse. **May 12** at 8:15 p.m. in Woodstock, Central United Church, with Gus Jonker, trumpet.

Willem Hendrik Zwart organ concerts
April 20 - United church, 8:00 p.m., Kincardine; **April 22** - First Christian Ref. Church, 8:00 p.m., Sarnia; **April 24** - London Metropolitan United Church, 8:00 p.m., London; **April 25** - 2nd Christian Ref. Church of Toronto, 8:00 p.m., 265 Albion Rd., Rexdale; **April 27** - St. George Anglican Church, Woolwich St., Guelph; **April 28** - Christ Church Cathedral, 252 James N., 8:15 p.m., Hamilton.

VBS Workshops
Vacation Bible School workshops with Rev. Allen Curry (Director of Educational Services of the Orthodox Presbyterian Church), at three locations: **Toronto**: Wednesday, April 25, 8 p.m., Grace Presbyterian Church, East Side of Toronto, just south of the 401, off Port Union Road. **Stratford:** Thursday, April 26, 10:30 a.m. Stratford Christian Reformed Church; **Hamilton:** Thursday, April 26, 8 p.m., Free Reformed Church, on Mohawk Road, just east of the 403 Highway.

Dated	Mailed	Deadline for classified ads	Deadline for all other advertising
Apr. 27	Apr. 25	Apr. 23 (noon)	Apr. 20 (noon)
May 4	May 2	Apr. 30 (noon)	Apr. 27 (noon)
May 11	May 9	May 7 (noon)	May 4 (noon)

Books

Lindsey

continued from page 11

the disaster ahead if they failed to accept Christ as the promised Messiah, and that the disaster came with the destruction of Jerusalem in 70 A.D. by the Romans. While he recognizes that neither Greijdanus nor Herman Ridderbos accept this interpretation, he maintains that he is correct and that those who do not agree are really on Lindsey's side. To the present reviewer, however, he does not prove his case adequately. For one thing, he never really explains what he means by the covenant in N.T. terms, nor does he really deal with the various "universal" passages which appear in Revelations. Consequently, the present reviewer feels that he makes statements which he really does not back up from the Scriptures.

Boersma's work is longer and is more thorough in its criticism of Lindsey. He takes up and deals with a number of O.T. passages which Lindsey uses to prove his point, indicating that Daniel 2 and 7, for instance, deal with Antiochus Epiphanes and not with some late twentieth century fuehrer. Furthermore, he is rather dubious of all of Lindsey's attempts to work out all the details of the "last days" pointing out that the terms in Revelation are more general than Lindsey would admit. At the same time, Boersma sees Revelation as setting forth a general picture of the history of the period from Christ's first to his second coming. It is really a philosophy of history, rather than a setting forth before-hand of specific historical events. In this he is more in line with the expositions of Ned B. Stonehouse and Pieter's **The Lamb, the Woman and The Dragon.** At the same time, he also seeks to apply the prophecies to the present day, which is a rather dangerous procedure, for many scholars have done the same in history since the days of Augustine and have usually been 100 per cent wrong.

In attempting to give a general evaluation of these two works, one must begin by saying that their criticisms of Lindsey are very sound, and in both cases, absolutely devastating. With regard to their own positive formulations, while the present reviewer finds himself more in sympathy with Boersma, he feels that at points even he has not proven his interpretation. Prophecy is a difficult problem. As Professor R.B. Kuyper used to say to his classes: "The only true interpretation of prophecy, gentlemen, is its fulfillment." Therefore, until Christ does return, we have to be careful and recognize that no one has the final absolute word on how it is to be interpreted. These books will be useful and instructive in exposing one of the most popular so-called "prophets" of our day, but must also be read carefully and critically.

Bible study

Biblical language students, take note

Biblical and Near Eastern Studies. Essays in Honor of William Sanford LaSor Edited by Gary A. Tuttle; published by William B. Eerdmans Publishing Company, Grand Rapids, Mich., 1978; 300 pages. Reviewed by Rev. Johan D. Tangelder, Bacalod City, The Philippines.

This volume is a Festschrift to honor Dr. William Sanford LaSor on the occasion of his sixty-fifth birthday. Dr. LaSor is a churchman, scholar and pedagogue associated with Fuller Theological Seminary, Pasadena, California, since 1949. For nearly ten years he has served Presbyterian pastorates. Then, during World War II, he served as a Navy Chaplain and began teaching at Lafeyette College, Eaton, Pennsylvania (in 1946). Dr. LaSor has advanced degrees in Comparative religion, pastoral studies, Semitic literature and philology, and New Testament. He has written a number of popular and scholarly books, and contributed many articles to various journals.

Over half of the collection of essays are contributed by Dr. LaSor's former students. The other contributors are academic colleagues and friends. All the authors are scholars in their own right in the fields of New Testament, Old Testament or Near Eastern Studies.

This volume is divided into three sections: 1. New Testament Studies. 2. Old Testament Studies. 3. Ancient Near Eastern Studies. It also contains a select bibliography of the writings of Dr. LaSor compiled by Dawn E. Waring, and an index of Subjects, Authors, Scripture References, Other Ancient Sources and Near Eastern Words.

The essayists come from a variety of church backgrounds. The essays are of uneven length and quality. This technical volume is an excellent aid for scholars in the Biblical languages.

Bible study

Was the apostle Paul a chauvinist?

The Woman Who Loved Paul by Winthrop and Frances Neilson; published by Doubleday-Galilee, Toronto, 1978. Reviewed by Anne Hutton, Kentville, Nova Scotia.

Before touching on the contents of this book, it should be said that the title is wholly misleading prospective readers. The cover blurb calls this "a biblical romance of the Apostle's last years as viewed by the eyes dearest to him." This would suggest a modern love story set two thousand years ago; but such is not the case. One can only assume that the publisher insisted on this nonsense in order to sell more copies.

Apart from that, this book makes fascinating reading for anyone interested in the life of Paul and the setting and evants which formed the early Christian Church. When we read the biblical accounts of Paul's travels it is often impossible to picture him as a real human, a man with great strengths but also with his own particular weaknesses.

Looking at him through the eyes of Priscilla, one of his best helpers, Paul comes to life. With her husband Aquila, this young woman was a refugee from Rome after all Jews were expelled by the emperor Claudius. In Corinth they settled as tentmakers, and began to take part in the social life of the city. Being new Christians they often struggled with the everyday implications of their new religion. It is Paul who helps them define the rules and the new freedom of Christianity.

We see Priscilla supplying Paul with a place to live; helping him to reach the women in the church; taking down his letters as he dictates; visiting him when he is thrown into prison later on, after many trying but glorious experiences both at Corinth and Ephesus. Her viewpoints help to explain Paul's decrees on women in the church. When read along with such a book as **All We're Meant to Be** by Letha Scanzoni and Nancy Hardesty, this book goes a long way in showing the cultural reasons for the rules given women at that time. Good reading.

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